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# LUTHERAN QUARTERLY

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# THE LUTHERAN QUARTERLY.

OCTOBER, 1908.

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## ARTICLE I.

### CHRIST AND SOCRATES.

BY J. M. CROMER, D.D.

The simple method of contrast helps in the solution of problems otherwise most difficult. We do not always discern the fine shades of distinction, either in philosophy or religion, that would enable us to thread our way to a right conclusion. Especially is this true upon all moral questions. And it is only when we throw opposing systems out against each other in bold contrast, that we can define their differences with any degree of accuracy.

Possibly no fairer method could be used in coming to a conclusion upon the relative merits of philosophy and religion, as solutions of the problems of life, than to put side by side the best fruits of each. Christianity will always point to Christ as its founder. His works, life and doctrine were and still are the sure foundation and cause of all that Christianity has accomplished for humanity. She has never failed to point to Him as the supreme head of the Church, and even to this day, so rich with cults and isms and vagarious philosophies, she boldly and triumphantly proclaims Him Lord over all.

It may not be so simple a matter for philosophy to select any one who shall stand for all that is best in philosophy, and worthily represent it in any contest that might arise. There are many noble men who have achieved fame and honor in this field

of thought. But in selecting one who shall compare or contrast with Christ, there are several things which must be taken into consideration. First of all, one must be selected who has not had the benefit or knowledge of Christianity. This is one difficulty in discussing both men and their works in our day. They have grown up under the light, knowledge and influence of Christianity. There is and can be no such thing as life, or theory of life, in our day which is not indebted for much of what it is to the religion of Christianity. Even some of the most injurious and hurtful of these have taken all the good they have from Christianity, and are using it to overthrow the Church. But this is arraying Christ against Himself, and is what is meant by the little understood word "Anti-Christ."

This, then, drives us at once to paganism for an example of human philosophy. But this is no more than fair. For the greatest philosophers of the world are pagan. All the world has had to go to paganism for its present and best philosophy. At the feet of these heathen masters we have all been learners. And there is not one star of glory that we would rob from their crown. As students these old philosophers were honest and sincere. They were not fakirs nor hypocrites. They knew no better than to practice honesty in their thinking even as, according to their standard, they taught honesty in their dealing.

We do not believe any will, therefore, object to the selection of that patriarch and high priest of philosophy, Socrates, for this comparison or contrast with Christ. As Christ was the flower of Judaism, so Socrates was the flower of Paganism. He was the "moral philosopher of Athens;" the "parent of philosophy." Plato idealized the philosophy of Socrates. Hence, what the "law" was to Judaism, that philosophy was to Paganism, both were "schoolmasters leading to Christ." But it remained for Aristotle not only to complete the trinity of these pagan sages, but also the philosophic system of which Socrates was the father. Aristotle brought Plato's idealism down out of the clouds to practical application on the earth, so that we have not known Socrates until we have known both Plato and Aristotle. And while Plato was called the "divine philosopher," carrying his speculations both of man and of God to the very



highest thought possible to mere human wisdom, yet it remained for Aristotle to practicalize these principles in applying them to daily life. But as Plato failed in his great attempt to carry out the beautiful conception of the God-likeness of the moral man in his idealism, so also Aristotle fails in making practical application of these conceptions to everyday life in his utilitarianism. Aristotle renounces all hope of radically bettering the morally unreceptive multitude, as indeed he knows of no possibility of doing it.

But in Christ we have the completion of all that was attempted by all three of these sages. And in our contrast we credit Socrates with both the idealism of Plato and the utilitarianism of Aristotle, and admit them to be legitimate developments of his philosophy.

Let it be understood at once that we have no thought whatever of belittling the achievements of these greatest uninspired sages of earth. We have chosen them because we felt that in making comparison of the greatest works of man with the greatest truths of revelation, it was only fair that we select men, if such a thing were possible, who knew nothing of this revelation and hence were not in any way indebted to it for what they were or what they wrote. And yet Plato rises so high in the realm of spiritual conception that some of his apologists and critics have thought that he must have been familiar with the Jewish prophets.

From our own basis of thinking and reasoning we do not think that Plato must be thus explained. We have in Judaism the pure law of God as it came from His own mouth, upon which as a foundation, Judaism was built. But in heathenism we have that "law of God written in the heart" or such remnants and reflections of that originally established law, as survived the tragic experiences of the race, and it is upon this latter law as a foundation which paganism must build whatever system of morals it has, whether in philosophy or religion. Hence from this view it would be no more than natural that the development of these two representations of the same law would have something in common. It could not be otherwise than that there should be some reflection of the pure law of God, in the

heart of that creature which had so largely been made a law unto himself, even though by disobedience he had broken that law.

This is what we conceive philosophy to be, so far as it bears upon morals—a working out of all the moral problems that come up in life, by the light, and knowledge of what conscience and moral sense remained after the moral catastrophe of disobedience.

And if the Christian ground be true, that man's disobedience totally disqualified him, either for constructing a true moral code, or of being able to live up to it when constructed, and that in promise, prophecy, and fulfillment—all of which culminated in Christ—this true moral code is restored, and the wreckage of man's moral nature is cleared away in the newly begotten life, thus not only providing new works for man to do, but also a new man to do them, then we can see how Christianity makes the moral task possible, and gives promise of a restored humanity which shall be able to live up to the requirements of the original moral law laid down for him at the beginning—in which final case, this religion would not only welcome but challenge all philosophers and all philosophies.

Then let Socrates stand for all human wisdom, unaided by divine revelation, for all time, and we have little more than the darkly colored background, bringing out in all the greater clearness and distinctness, the superior glory of that matchless teacher who not only "spake as never man spake," but who, with the speaking, could also give through his matchless grace the power to obey and do that which he commanded.

Here is the chief superiority of Christ. He gives a new life, as well as new rules of life, without which new life his new rules must forever have remained a dead letter so far as man is concerned. Human philosophy could fare well enough in saying what ought to be done. But it absolutely failed in telling how it might be done. Christ did both.

It is therefore taking no advantage of human wisdom to make Socrates its exponent. And if Socrates fails to measure up with Christ we can not find another. And purely human wisdom must yield the palm to the humble Nazarene.

But Christ was not a philosopher in the Socratean sense.

Nor was Socrates a religionist in the Christian sense. Hence we must take a very practical view of the gospel, and as well lower its claims, making it stand simply for a means for man's moral improvement.

The world had wrestled with the problem of how to cure man of vice long before Christ came. That was a wonderful confession paganism made when it must turn away from its religion to its philosophy for a moral remedy. And this is the secret cause driving philosophers to enter the domain of religion or morals. And it is because of this emergency that philosophy presumed to deal with the higher questions of religion. And while there was no rivalry at the time, yet such is the boldness of the intellect of our time, under the stimulus of its achievements in science, that these purely human products are set up along side of the teachings of Christ.

Both Christ and Socrates formed societies. The Academy, the Porch, and the Garden lived but several centuries after Socrates. The Church abides to this day, and never wielded so great a power in the world as now. Socrates did not seek a personal following, aiming more especially to establish a method of thought and teaching. Christ sought constantly to attach men to Himself, and to reveal to them His wonderful life and character. Socrates sought to sink his personality that his method of reasoning might become the bond of union and attachment among his disciples. Christ sought modestly to exalt Himself that the truth as exemplified in his life might become the power to free from all moral and religious error, and to bind all his disciples in an indissoluble fellowship. Socrates was argumentative, spinning spider web subtleties, confusing his disciples, and sending them away often feeling that they were little more than fools, and Socrates the embodiment of unapproachable wisdom. Christ used the commonest language, and the simplest method, putting the most vital truth in parable pictures, that the common people might easily and gladly receive it. Socrates gave no truth, but simply proposed a method whereby truth might be discovered. Christ revealed the truth itself, and calls upon all, because of their knowledge of, and confidence in Him, irrespective of what reasoning power they might have, to accept it.

With Christ there was to be no more mazy, confusing and unsatisfactory wandering in the uncertain subtleties of logic.

The same doctrine applies to the disciples of each—Socrates cared nothing for what people or his disciples thought of him. Christ sought the closest attachment, declaring that to love Him would lead to keeping His commandments.

Both men were teachers. Both were very influential. Both suffered death. But Socrates has thought only for himself in his death, while Christ was utterly thoughtless of self, and bore in His death, the sins of the world.

The influence of Socrates is more intellectual and philosophic. No man ever reads Socrates for comfort in times of sorrow and distress. From all such, Socrates would turn away. But these are the very ones who find in Christ a most perfect friend and helper. Having become earth's outcasts they can hardly believe their own ears when He says, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." No one concerns himself about the death of Socrates. But all Christendom bows in deepest sorrow at the foot of Christ's cross, and mourns almost to the point of despair at His death and entombment, and then presses the very gates of heaven with ascending praise and rejoicing at the empty grave.

Socrates appealed to men as individuals, selecting only the choicest students here and there from his disciples. Christianity abhors isolation. It restates the doctrine of the common brotherhood of man based upon a common fatherhood of God and gathers in from the highways and hedges all who will come unto Him. Socrates attempted merely to tell men what he thought it was right to do—Christ created in men the disposition and gave them the power to do the right.

Socrates made four-fifths of men slaves that the one-fifth might be free. Christ makes all free who come to Him and, "whom the Son makes free is free indeed." Socrates wrought upon the best in an uncertain effort to make them better. Christ heals the leper, forgives the sinful woman, and takes with Him to paradise the penitent thief. He turns the leading and most aggressive enemy to His Church, who was full of murder and whose threatenings went out with the very breath of his soul.

into the most mighty apostle and influential character of all history.

Philosophy knows no means whereby the knave may become honest, the fool become wise, and the sinful may become holy. But Christ regenerates and the Spirit sanctifies all who will come to Him, giving them moral motive, religious incentive, and holy impulse.

Here philosophy and Christianity take to opposite poles. It is a little mental illumination on the one hand, over against a new spiritual creation on the other hand.

Socrates says, "Obey the State, it is the sum of all virtue." Christ says, love to God and love to man are the two commandments upon which hang all the law and the prophets, and by which man is to reach his highest destiny.

Socrates took his own life. Christ was crucified. When Socrates was about to drink the poisonous hemlock and his wife and child came to take their final leave, he said harshly to some friends, "Let some one, I pray you, take the woman away from here to her house," and she was led out by a slave. When Christ was expiring upon the cross, He tenderly committed His mother to the care of the loving John.

Man needs knowledge but he needs character more. And while man has done much in gaining knowledge, he has done little in achieving character.

Aristotle confesses that "not one of the moral virtues springs up within us by nature." Seneca acknowledges that, "We all have sinned." Paul says, "We are by nature children of wrath."

All agree as to the diagnosis. The chief difference is in the remedy. The world has tried everything. All have failed. We would have little trouble in deciding for Christ as against Socrates. But Socrates makes out the case for all the world.

We close with one more quotation. Socrates says in conclusion upon his work and of himself, "I can not agree with myself \* \* \* I wander up and down, and, being in perplexity, am always changing my opinion." Christ says in modest self-consciousness, "I am the way, the truth and the life. No man cometh unto the Father but by Me."

## ARTICLE II.

## HAS DARWINISM PLAYED OUT?

BY REV. A. SPIECKERMANN.

When about the year 1870 Darwinism ruled supreme, the number of its opponents was very limited. Almost every natural scientist was on his knees to pay his tribute to the god Darwinism. When, therefore, here and there someone was lifting his voice against the new theory, he was sure to be either ignored or branded as an unscientific man.

To its adherents Darwinism appeared like a gospel that threw all the light needed upon the dark phases in the evolution of the universe. One hailed it everywhere. In parlors its newly coined terms, Natural Selection, Struggle for Existence, and Survival of the Fittest, were often used in wrong connections by half-educated persons. In halls of science the descent of man from the ape was publicly proclaimed to be a scientific fact. Haeckel of Jena, the apostle of Darwinism in Germany, went even so far as to demand at a conference of natural scientists the teaching of this doctrine in public schools—so arrogantly did Darwinism swing its sceptre. Such an eminent scientist as Rudolph Virchow of Berlin, protested against such hasty conclusions that lacked every foundation. With him others poured cups of biting sarcasm over those ape descendants. But the disciples of Darwinism, drunk with the enthusiasm of their theories, would turn a deaf ear to the arguments of the other side and be like Haeckel inaccessible to all instruction.

One mighty champion after another, however, appeared on the battle scene to cut to pieces the doctrines so artificially built up by the sage in England and developed so ingeniously in Germany. Step by step it was shown that the evolutionary theory that is universally accepted by scientists, was first propounded by the great French Lamarck, and that the specific Darwinian theories, as Natural Selection, and Struggle for Life, were not, as had been asserted, the makers of new species and that for the reason that those theories could not claim the importance at-



tached to them. This battle waged so furiously against Darwinism in Germany is a movement scientific in character. Its promoters are the defenders of the good old faith who call themselves the "Kepler-bund." They do so because they see in the person of Kepler a typical combination of genuine natural science with deep religious feeling. Their official organization took place on Nov. 25 and 26, 1907. On this day the membership already numbered 641. This movement is headed by Dr. Dennert and Prof. Dr. Joh. Reinke. Under the leadership of these intellectual giants the "Kepler-bund" has made fierce attacks upon the "Monisten-bund"—for under this name sail the adherents of Ernest Haeckel, the champion of the most radical type of evolutionary philosophy in the fatherland. Assisted by some scientists of the first rank the men of the "Kepler-bund" fired one shot after another at the sinking ship of Darwinism. They furnished at the same time the proof that the neological teachings of the "Monisten-bund" were not sustained by science, but rather the result of preconceived anti-Christian philosophy, accepted *a priori*.

For this reason the "Kepler-bund" claims for its theistic conception of the world and its phenomena the same scientific rights as Haeckel's "Monisten-bund." Dennert especially proved in his apologetic monthly "Glauben und Wissen," and also in his book, "From the Deathbed of Darwinism," that science sustains Christianity and that the question, "Has Darwinism played out?" is not without foundation.

The energetic attacks of other scientists upon "Natural Selection" and the "Struggle for Life," these two specific Darwinian theories, will in the following discussion first claim our attention.

#### NATURAL SELECTION.

Darwinism and the evolutionary theory are not identical. The evolutionary theory had already been taught before Darwin. It was, as before remarked, the great French Lamarck that in an ingenious way had presented this great doctrine whose gist is that changes of physical structure are brought about in response to impulses from within and that the latter arise from the ne-

cessities imposed by environment. In order to explain the Lamarckian theory one calls attention to the long neck of the giraffe. The necessities of environment and the nature of its daily food are declared to have caused this animal to reach to the higher branches of trees in search of sustenance. Thus adaptation to environment had caused inner impulses to produce changes in the animal's structure.

One sees that according to this theory the active agency of development resides *within* all sentient creatures and that it is set in motion by the wants of the individual. Not so thinks Darwinism. He believes he is able to explain the origin and development of the world and its phenomena by Natural Selection, that is, by an outward process. We have to deal here with this process as applied to the origin of species.

Like Lamarck, Darwin believes that the multitude of forms of floral and animal life that now exists has come forth from a few and lowly developed forms. But when the question arises, How did this process take place? then their ways go apart. Lamarck teaches that in floral or animal organisms there resides a tendency to develop themselves into higher forms and that it is the variety in the conditions of life that calls forth variations in their structure. But Darwin overlooks, or ignores as some believe, these inner factors of development that pursue a certain purpose and introduces an element of chance. According to him there originate in nature accidentally and without purpose all kinds and varieties of flowers and animals. In the struggle for life that goes on everywhere, those forms of the varieties of a species are selected which are most useful. Their characteristics are very slowly increased and improved by Natural Selection, while the less useful forms perish.

The question now arises, Are these Darwinian ideas reliable results of science?

No, they are not. They are an ingenious hypothesis, but this hypothesis is not supported by facts. One cannot understand that this Darwinian error has been maintained for so many years. Or has Darwinism given us one instance where a new species has been produced by either Natural or Artificial Selection? Of course, Darwin has shown that by artificial selection, or, if you please, by breeding, new morphological varieties can be produced,

because breeding has power to change considerably the structure of animals. But the hope to win through these processes entirely new physiological species, that is, a new kind of animals that are infertile with each other and can be further developed and preserved, has not been fulfilled. This has been admitted by no less authority than the late Thomas H. Huxley, a great scientist and the most ardent admirer of Darwin. Says he: "There is no positive evidence, at present, that any group of animals has by variation and selective breeding, given rise to another group which was, even in the east degree, infertile with the first." One can see the truth of Huxley's statement by studying the different varieties of pigeons all of which have been shown to have descended from the rock pigeon.

But how do we know, for instance, that animals belong to the same physiological species? By hybridization. Let us suppose the offspring of two species. In order to find out if the parents belong to the same physiological species we have to observe the offspring. If the latter are infertile with each other or with the original species on either side, it will be evidence that we have to do with parents belonging to different physiological species.

The best illustration in this line is the mule, produced by the horse and the ass. He is known to be infertile with other mules as well as with either of the parent species. But the same cannot be said of dogs, hogs, and pigeons. In spite of their morphological differences, the members of each of the three species named are fertile with each other. Thus their variations, however great they may be, cannot be conceived as new species.

With these variations it is as with a pendulum. They move and change within a certain limit. It is therefore scientifically proved that the Darwinian theory of Natural Selection cannot explain this important matter of variations. It seems to me that the Lamarckian theory on which the famous German botanist, Schwendener, bases his ideas, is better fitted to throw light upon the changes taking place in species. He distinguishes three kinds of variations of the species: 1. Little individual variations without a noticeable purpose. The gardener obtains them for instance by artificial selection with cabbage plants. (Koh-larten). These artificially obtained results have been used by Mr. Darwin for his hypothesis. 2. Variations called forth by

changed conditions of life. They appear as useful adaptations. We notice them with water plants. The shoots of this plant in the air are different from those in the water. The changes are brought about by the plant itself. 3. Sudden variations that appear by leaps. They seem to be without a certain direction and stand in no perceptible connection with outward conditions. These peculiar variations, or rather, mutations, have been first observed by the great Dutch natural scientist, de Vries, with the evening primrose (*Nachtkerze*), and the ingenious German natural scientist, Wettstein, with a kind of stonebreak (*Steinbrechart*). And this discovery seems to me to be a deathblow to Darwinism, that, as you know, explains everything by exceedingly slow and hardly noticeable processes. Schwendener adds: 4. Crossings; but says of them that it is doubtful that the intermediate species produced by them can be preserved.

We see Schwendener stands on the theory of Lamarck and makes no concession to Darwinism. The same may be said in all main points of Prof. Dr. Reinke, one of the leaders of the "Kepler-bund." He casts sometimes amorous glances at Natural Selection and calls it an important regulating process in the interest of the bringing about and the preserving of adaptations. But he does too much honor to Natural Selection, for later on he declares: "The bringing about of adaptations can nowhere be proved by Natural Selection. The only thing the latter can do is the blotting out of the useless." That means, as much as Natural Selection is not a creative, but only a regulating principle.

Reinke regards as causes of new formations: 1. Variation. 2. Adaptation. 3. Crossing and playing into all three Natural Selection. We have already shown that to Reinke himself, Natural Selection has no creative power. So variation, adaptation and crossing would remain as factors of development. As to variations Reinke believes that they occur by leaps and that they reach to the protoplasm, the foundation of life. Mutations he thinks to be a final shifting of the equilibrium of the structure. Caterpillar, pupa and butterfly are his illustrations of this line. He further believes that inner causes have produced the mutations. Such phenomena as the white winter dress of some animals and such conditions as thickened cellular walls and hairi-

ness in plants for purposes of protection he explains not by Natural Selection, but by adaptation to the conditions of life. Outward influences work, so he believes, in a freeing and directing manner, upon the protoplasm and the cellular tissues, but he is opposed to the opinion that these outward factors form the organism as the seal engraver the sealing wax. So we have another mighty scientist on our side, a man that with the full weight of scientific facts throws himself against a theory that with a host of others he has shown to be untrue.

But suppose artificial selection could produce new physiological species, would that show the truth of Natural Selection?

No! For artificial selection, if you will, breeding, is led by the intelligence of the breeder; Natural Selection, however, is controlled by accident, for Darwin says himself that a series of accidents was responsible for the origin of species. But one is inclined to ask, with a good many thinkers, "Can a series of accidents, no matter how numerous and important, cause and explain this orderly and progressive evolution of the universe? Can it explain the origin of species?" Never! Had the ingenious Darwin not allowed himself to be ruled by a false analogy, he would certainly never have presented this theory of Natural Selection; for we know the breeder achieves his success by pure breeding (*Reinzuechtung*), by a process that is impossible in nature. In nature an isolation of better endowed individuals of the same species is just as impossible as the idea that a favorable little change of some individuals of the same species means the destruction of the rest of the species; and when such an isolation is impossible, will not new variations, should they result, be finally obliterated by the choiceless intercrossing and will not their perservation be thus made impossible?

One sees again this hypothesis can no longer be maintained by science and one is compelled to exclaim with Nietzsche: "If on the market a truth has won the victory, then ask only, through which error it has conquered it?"

#### THE STRUGGLE FOR LIFE.

But can the struggle for life explain the origin of species? for this is, as we must always bear in mind, the assertion of Dar-

win's disciples. Haeckel for one declares that the struggle for life is the motive for all forward development; yes, he goes so far as to call it "*Den zuechtenden Gott*," (The breeding God). He and his disciples do not believe in a creative intelligence that with purpose adapts means to ends, but lifting fortuitism to the skies they try to give a mechanical explanation of organic evolution and teach that without sense and order out of primary matter there have developed useful and unuseful forms and that out of these the struggle for existence selects the useful forms and develops them further.

It does not take much intelligence to see that with the advocates of Darwinism the elimination of God from the world process is the secret motive of their atheistic efforts. But here we have to accuse our opponents of the same thing they have accused us of so often, namely, of a metaphysical desire, which means in this case the denial of God. Such a thing, however, should not rule over a science that according to its principles has to move and remain on the plain of physical life and there to investigate phenomena as they present themselves.

But what do we understand by the Struggle for Existence?

We answer that question by saying, there is a difference between struggle and struggle. When one animal eats another we witness a struggle that was certainly not meant by Darwin. When further, animals and plants are seen to wage war against the dangers of environment, we would commit an error would we term it the struggle for life. The struggle Darwin has in view is taking place between individuals of the same species. It is a struggle in which the better equipped conquer the less equipped and live on while the others perish. Huxley has compared this competition with the fights of gladiators. The fighters are well nourished and rush against each other. Pardon is excluded. The strongest, smartest and swiftest will live to fight on the next day.

With primitive men it shall not have been different. Among them there prevailed a war of all against all.

This doctrine is very fine, but not sustained by the facts. The unbiased observer and thinker will notice that in the life of nature sociability is represented in a higher degree than struggle. In order to show the correctness of our statement we like



to call attention to the wonderful social life of bees and ants. Further, one can observe that among some animals, parents will assist each other in the rearing of the young; small birds of prey have further been seen to unite in the persecution of an eagle to chase away from him his prey. Well known is also the fact that among animals there are hunting parties and the birds that have lived apart unite and take a trip to a far-off land. The nest associations of birds, the villages of gnawers and the herds of ruminants, all these show that peace prevails in nature, and that fights, as those among rats and some other animals, form an exception to the rule. But even of rats, says the splendid Russian writer, Peter Kropotkin, that they do not fight when they rob our pantries, but mutually assist each other. Yes, he says of them that they feed even their invalids; again, a fine proof of the social habits of animals and of the fact that in nature mutual assistance is to be found more than struggle.

If we now ask how Darwin came to the struggle for life which, as you know, turns around nutrition, safety and the possibility of propagation, we will find that his conclusion has not been reached by the inductive method. It is rather a conclusion *a priori*. From the multitude of floral and animal life in some regions he concluded that a struggle for the means of existence, or, if you please, a competition, would be an inevitable result. This theory Darwin has certainly taken from the theory of overpopulation as presented by Malthus. But this idea that at first appears as something frightening will lose its force when we come to consider what an important part natural events play as to over population. Think of the storms and floods through which millions, yes myriads of eggs and insects are destroyed. In all truth, in the face of these facts competition shrinks into insignificance.

But suppose that in a certain region a fight for the conditions of life would threaten between individuals of the same species. What do you think would happen? Why, nothing but a migration of one part of the animals. This has been observed with some classes of animals. Yes, the desire for migration seems to be planted in each species. We notice it especially with birds, but we notice, too, that if new variations originate in this way these are not gained by struggle, but through the formation of

new habits, through the seeking of new homes and through new kinds of food.

The struggle for existence is, therefore, no creative principle as the Darwinians believe. It cannot produce any new species because on one side—and this is highly important—the conquering species must already have been in possession of more useful attributes than the conquered one, and on the other side, a conquered race shows how impotent a factor natural selection is in bringing about an adaptation to changed outward conditions. This we see especially with the primeval megaceros. He perished on account of his enormous horns. Why did not Natural Selection help and preserve him in his struggle for life? Simply on account of its inability.

Overlooking now the whole field of the struggle for life and asking ourselves what the latter has done for originating and preserving new species, we come to the conclusion that it has done nothing that it cannot claim to be a creative principle. But this admission deprives it of all significance in the evolutionary process of organic life.

#### THE THEORY OF ACCIDENT.

Some wish to drop the struggle for life as an untenable theory. From the foregoing discussion, however, it is evident that Natural Selection cannot be separated from the struggle for life. But still another theory is to be linked to them,—I mean, the theory of accident, or, if you please, chance. This idea has undoubtedly been introduced into the evolutionary process for the purpose of defeating the teleological view of the world. For according to the latter, design in organisms refers to a designer. But God is something that has always been an eyesore to some natural scientists. They like too well to eliminate his creative intelligence from the world process. When, therefore, Darwin held out to those atheistic men the theory that excluded God from the evolutionary process and explained everything by mechanical causes, then enthusiasm reached its highest pitch and Darwin was hailed by such men as David Frederick Strauss and Ernst Haeckel as the greatest benefactor of mankind and the Newton of modern times. It is interesting to see how the in-

genious Strauss uses all powers of mind and imagination to expound the new mechanical theory.

According to this theory the causes of development must not be sought within beings, but outside of them, in purely natural forces. This mechanical view excludes, of course, supernatural forces and believing in a play of blind forces as the author of the world and its phenomena, it is diametrically opposed to the teleological view of the world. We can see the great difference if we compare the views of representatives of both sides. There is, for instance, Reimarus, the representative of design. He argues from the wonderful instinct of animals and makes it a proof for the theological conception of the world. For so he says, with the aid of that instinct, animals can perform in a masterful manner all the actions that are necessary for their safety and welfare. They are able to do so from their birth on and without any instruction, example, practice, meditation and experience. They perform all actions with so much wisdom that one is inclined to believe that the most perfect reason is at their disposal. Reimarus now sees in this instinct a reflection of Infinite Reason that has implanted in the blind nature of animals a complete faculty acting as a guiding star.

Darwin, on the other hand, believes that this instinct has not always been what it now is; he believes that it is rather the fruit of an evolutionary process. Countless ages had accumulated useful variations and that thus under the guidance of Natural Selection the instinct has reached such a perfection. This Darwinian theory sounds very fine, but it requires more belief than that of Reimarus; for to conceive the order, adaptation, harmony and consistency of things as the fortuitous result of forces acting without a purpose will be impossible, or at least hard for an unbiased thinker. Everywhere in nature he reads design. The question now arises: Does design contradict causality? For the teleological argument rests, as one knows, on the idea of the freedom of God.

But this freedom of God has been conceived by some as being the opposite of causality. For this reason they have rejected it as being hostile to natural science. This, however, is a great mistake, for not freedom, but arbitrariness is the enemy of causality. Man often uses his freedom to interfere with the laws

and forces of nature, not to suppress them but to govern them so as to reach his purposes.

The lightning rod illustrates this point.

But when man can use his freedom that way, why will one limit the freedom of God who as a God of order would never disturb the world's process? We see freedom and design on one hand, and causality on the other, are not things excluding each other, nor is causality ruled by chance. I therefore believe that without the teleological plan this harmonious world of ours would be a hopeless chaos. Those who enthrone chance and make it produce useful combinations are unable to explain the elaborate and beneficent adaptations that everywhere in nature challenge our admiration.

But this inability we do not find with the advocates of the teleological view of the world. They see everywhere in the evolutionary process of the world inner factors of development, factors that act according to plan, or, if you please, purpose; factors that exhibit intelligence and that for this reason owe their existence to no other source than to that great intelligence that pervades the universe and is the author of progressive evolution. One need not wonder that more and more scientists accept this grand and noble view of the world. For if one is not blinded by the prejudices of any school and is able to think for himself, he can readily see that design and not chance is a productive factor.

The acknowledgement of this truth, however, is a deathblow to Darwinism.

## ARTICLE III.

DUTY OF THE CHURCH COLLEGE TO PUBLIC  
SCHOOLS.

BY PROFESSOR H. W. FOGHT, A.M.

## I. THE PROBLEM STATED.

We live in an age of intense industrialism—the most intense in all history. Abroad, we are engaged in an eager, almost bitter contest with Germany, Great Britain, and France; our aim, the industrial conquest of the world. At home, we are exploiting the wealth of mountain and plain, and mine and forest yield up their riches of iron and steel and lumber. We rear our great industries everywhere, the marvel and envy of all nations. We hoard fortunes fabulous beyond the dreams of old-time Midas. Our one great national concern is wealth, is finance—gold! Any phase of life which does not directly pertain to wealth and its increase meets with disfavor. We are intensely practical, as that term goes now-a-days; but our standard of interpretation is utterly false. Our moral horizon is becoming blurred and it is with difficulty that we distinguish between right and wrong. As a nation we are prone to judge eleemosynary enterprise by the money rule, and to govern ourselves in harmony thereto. Even our public school system—from the kindergarten, through the elementary and secondary school, to the non-denominational college and university—has felt the horrible strain of this work-a-day life and has yielded in a measure to its demands.

The call of the mart and the factory is for keen, shrewd men of affairs—men whose chief aim in life is material success. The ideals placed before our children are too often of captains of industry, manipulators of the “street,” promoters of the “system”—in short the commercial ideal. We educators have been under compulsion to use our every energy to turn out “the finished product from the intellectual point of view, entirely, and have failed to realize that education must have deeper significance if the coming American citizen is to be a potent factor in the near fu-

ture." In theory, it is true, we have not altogether lost sight of the three-fold idea of education—the intellect, the will, and the feelings; but in the clamor for the "greatest individual efficiency" we have placed an overstress on the intellectual side, to the dwarfing and lasting detriment of the higher moral qualities. What we need today in our public schools is a general scaling up of these neglected elements. Mere head training is not enough. We must have more genuine heart-training—character-building. Then we shall enter upon a destiny greater both in time and eternity, than we can imagine.

True education is the great antagonist of crime. 'It reaches the feelings and will of man, as well as his intellect, refining the one and strengthening the other. So that crime in the one case becomes repulsive and in the other conquerable.' At this juncture let us bear in mind that where education only succeeds in banishing ignorance, i. e., in mere head-training—it does not directly banish crime; for ignorance is only one of the several products of "defective initiative, weak inheritance and hard-environment," which jointly result in crime.

It is really needless to state that where education is reduced to mere mental sharp-wittedness it frequently becomes a menace to the society that made it possible. The world is full of brilliantly gifted, highly trained individuals, who are the most arant knaves under the sun, whose sole aim in life is to undermine the very civilization that gave them being.

Serious-minded educators are profoundly impressed with the inadequacy of the present public school standards. We have only to consider their legitimate effects—weakened civic morals—to realize how far we miss the ideals set by the philosophy of education. Our "business methods" as whole considered, are extremely heartless. Mere shrewdness and keenness of wit is esteemed above our old-fashioned honesty; mere material achievement is flaunted before us as the highest attainment in life.

Frensiéd finance has produced a class of manipulators, by Prof. Ross not improperly named "criminaloids." "It is their concern," he avers, "to delay all growth of conscience by silencing the alert videttes. To intimidate the molders of opinion so as to confine the editor to the news; the preacher to the simple gospel; the judge to his precedents; the teacher to his text-books;



and the writer to the classic themes." A note of warning and genuine alarm is sounded now in high places, and happily, the tide of corruption seems to have reached the point of ebb. Meanwhile, the root of much of this evil must be sought in our public schools.

Nothing could be more significant in this connection than the action taken by the National Education Association, in its recent meeting at Los Angeles. This great body of educators, representing every state and territory in the union, were of one mind that it is *high time to introduce positive moral instruction into the public schools*. The following resolution was adopted: "Resolved, That it is the sense of this association that it is the duty of the teachers of this republic to enter at once upon a systematic course of instruction which shall embrace not only a broader patriotism, but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property, the security and sacredness of human life."

Further resolutions emphasize character-building as the real aim of the schools, and deplored the tendency among children toward a disregard for constituted authority and lack of respect for old age and superior wisdom.(1)

The writer does not deny, of course, that most schools attempt to teach morals in an incidental way, nor does he wish to belittle the influence of this work in the past. The fact remains, however, that the desideratum of these schools is the moral problem. Great teachers were never more numerous than at the present, nor were they ever abler. The influence of their precept and example on the child mind is hard to overestimate. But instruction given by indirection can never take the place of systematic class instruction, from practical text-books, as recommended by the N. E. A. These, in the hands of teachers of unimpeachable character, it may be expected, will furnish our children the ethical enlightenment and rational will power, so much needed.

There was a time in our country's history when religion was

(1) The Cleveland meeting of the N. E. A., which was held since this article was written, restated this declaration of principle in the following language: "We earnestly recommend training in morals and in business and professional ethics, that the coming generation of men of affairs may have a well developed abhorrence of unfair dealing and discrimination."

taught as a part of the regular curriculum. Of late years an agitation has been kept up in certain quarters to extirpate so-called sectarian teaching from the schools. Unfortunately, the movement now threatens to engulf the very foundation of our free schools; and aims at nothing short of driving both Christ and the Bible from the schools. The agitation first begun by Roman Catholics, has been taken up by the Jews and Mohammedans, Buddhists and Shintoists, by non-Christian and non-religious unbelievers everywhere, who will not be satisfied till they take the very name of Jesus from our school-children. And all this in the face of the fact that the American people was conceived as a Christian nation and dedicated to that great principle! In spite of the fact that our supreme courts have repeatedly held "that the God of the Bible is the Supreme Ruler; that he administers justice properly; and that he bestows upon us individual and national blessings. In spite of the fact that there are principles and practices in every department of our federal and state governments publishing to the world that the God of Abraham, Isaac, and Jacob is the God of our government."

We have assuredly the right to demand that the state teach in her public schools "the system of morality which is embodied in her own laws with such sanctions as the religious character of the state herself supplies. In so far as the state has a moral character, that character will be found expressed in her laws, and these laws, with the reasons that support them, the state may and ought to teach."

It would be well for those who labor to exclude Christianity from our public schools to bear in mind "that the state is inherently religious." Its founders declared Christianity the very headstone of the corner, in the new state. These colonists and their descendants have certain rights, both religious and civil, which later comers must not tamper with. And such rights include all necessary legislation for the preservation of the aforesaid principles and institutions. If the Jew or Moslem does not like our Christian ways he is privileged to go elsewhere; if our school children sing songs jarring upon his religious sense he may take his children elsewhere. Some may hold that these sentiments are at variance with our national constitution. Assuredly not. We do not here deal with the "establishment of

religion" or "the free exercise thereof." We are concerned with matters lying back of these—with the fundamental principles upon which our government stands; without which it could not endure—and these principles are essentially Christian. If anarchy is preached in our midst we may transport the agitators beyond the sea whence they came. This is our political right. If the faith of the fathers which underlies our entire national fabric is threatened we must assert ourselves. This is our American right. The whole matter resolves itself to this: Shall old-time American ideals—Christian ideals—prevail? Or shall the un-American element

"—— bringing with them unknown gods and rites.

Those tiger passions here to stretch their claws?"

In the face of all that has been done to discourage Christianity and Christian morals in the schools it is extremely encouraging to know that most of the criticism is from without the schools. Many timid souls there may be in the schools who have not the courage of their convictions; but American educators show considerable unanimity in declaring that *we must not alone provide the children with a practical course in moral instruction, but we must encourage them to read and study the English Bible as well.*

Professor Nicholas Murray Butler voiced the opinion of thousands of serious-minded teachers when in an address delivered before the N. E. A. at Minneapolis, in 1902, he declared, "That owing to a series of causes operating over a considerable period of years, knowledge of the English Bible is passing out of the rising generation, and that with the knowledge of the Bible there is fast disappearing any acquaintance with our religious civilization which has shaped our civilization from the beginning." Nor is this the end of the matter. The National Education Association has gone on record as favoring a renewed study of the Holy Book. A resolution to this end has, indeed, become "one of the declarations of principles of the Association."

But just what is meant by *Religion in Our Schools*? First of all we are unalterably opposed to the study of religion as a part of the regular school work. This is inevitable under our form of government, 'which provided for the complete separation of

Church and State, and at the same time for the public education of all the youth.' "Experience," says Dr. Horne, "has indicated the wisdom both of the separation of Church and State and of the existence of the public school system. Thus the logical result of our form of government is that the religion be not taught in the public schools. This result is also desirable, both in the interests of religion and democracy." But we can have religion in the schools without teaching it as a system. Prof. Horne says further: "Fortunately, for the interests of religion, the democracy, and the public school, religion is a life and not a system; is a natural expression of human nature and not an artificial graft upon it; it is a growth of the pupil's nature and not an acquisition of his intellect." If this is true, here is our opportunity. Religion may not be taught in the schools, though it can be developed there.

The consecrated teacher can touch the slumbering religious instincts in the child life and quicken them into activity and growth; he can make religion wonderfully attractive through his personal example; he can touch the child life and make it responsive to religious life. The Christian teacher has wonderful opportunity and a greater responsibility. He becomes the 'prophet of the universal religious nature,' and in this capacity he teaches by indirection the religion which may be taught as a system only in the home and the Church.

To sum up. We have learned, 1, that leading educators are practically of one mind that our public schools must make a systematic study of morals—i. e., that the intellect must be grounded in elementary ethics, before we can hope for the best results from the volitions, or applied morals; 2, that educators generally agree that religion, the emotional element, cannot be taught in our schools as a system, but that it can and must be made a thing of life by the Christian teacher, who has the support of public opinion—though not the unanimous support—to make use of Bible reading, without comment, and of Christian songs in his school work.

The problem then really becomes a question of furnishing teachers able to cope with the sublime task of molding character, of saving souls. It would be trite to say that such teachers *might* not come from the universities, undenominational col-

leges and normal schools; but, as will be shown later, the over-intellectualism of these institutions makes ethical teaching strange and uncongenial to their students. Accordingly these, as teachers, are prone to neglect all ethical instruction. The Church college on the other hand, has the necessary moral-religious environment and can, everything else being equal, furnish our public schools with Christian teachers. Here, I believe, lies one of our greatest opportunities for the future.

## II. THE CHRISTIAN COLLEGE AND MORAL LEADERSHIP.

In the foregoing paragraphs emphasis is placed on the imperative moral and religious needs of the public schools, as understood by our foremost educators. The stress is ever on what we *must* do; for, while the tried seers of the profession have a clear vision the rank and file see but darkly. A careful study of many important educational gatherings discloses the fact that a majority of the teachers take but little interest in ethical problems. Such actions and resolutions as we have mentioned above are passed mainly through the efforts of the powerful minority of righteous leaders. Our teachers are too much taken up with the intellectual aspects of education. Their training runs too much to what we may call the practical side of school work—as Edward O. Sisson well puts it, “the plan of the school, the form of the curriculum, the examination, the college entrance requirements, all tend in the same direction, until the very idea of ethical education is strange and uncongenial to the teacher.” All this may seem to contradict former statements. What we have tried to say is, that the leaven is working and soon we may hope to find the whole lump leavened. The initiative is in the right direction and we have the right to think that improved conditions will be forthcoming.

Of the 98,000 young people at the present time enrolled in schools partially or wholly devoted to the professional training of teachers, fully 70 per cent. attend universities, colleges, or normal schools which make no pretense whatever of giving ethical instruction. Nor is this all, a great many of these schools, as we shall see later, find it impossible to reduce the ethics of theory to the morals of practice. They are indeed losing their moral control over the rank and file of the nation. Let us take the

modern university as a type of these institutions. What a startling transformation from the old-style American college! Where is now the deep religious character, the deep ethical thoughtfulness which once were so marked in the colleges and universities? Gone! Engulfed in a maelstrom of intense intellectual endeavor, of which specialization is the all in all; forgotten in a swirl of absorbing athletics and social life!

In spite of the assurances that "an irreligious university is a logical inconsistency," as Dr. Charles F. Thwing puts it, our fears will not down. Religion, as an emotional element, no longer has a place in the university. The field dealing with, "special revelation from and concerning the Divine Being" is, according to this same eminent scholar, "so slight in comparison to the whole content of truth" that religion in the university subjectively studied, becomes Psychology and objectively studied, Biology and Anthropology. *O Mora! O Tempora!*

Under the caption, "Failure of Universities in Moral Leadership," *The Literary Digest* of April 18, discusses Dr. A. A. Berle's charges of moral turpitude against the universities. So sweeping are the charges and so self-evident the proofs, that we shall venture to touch them in the passing. Dr. Berle alleges that they [the universities] "have furnished the leaders of the great perdatory enterprises, they have furnished the stock gamblers and market manipulators, and they have not denied to these social pests academic recognition and fellowship." "In the last fifteen years," we read further, "no more cherished American institution has lost much more in the public esteem than the university." And the reason of this lamentable condition of affairs is traceable to "the increasing natural alliance between the malefactors of great wealth, so called, and their criminal associates and the universities of almost every name and kind throughout the land, except those under public direction and control." Every thinking man will recognize the general truths of these statements. Is it any wonder, then, that young teachers, coming from such a contaminated atmosphere, do not wield a greater influence over the youth entrusted to their care! Assuredly not. We cannot expect them to teach better than they are taught. Religious and moral teaching is strange and uncongenial to the



average university man, who strives to make up for these shortcomings in his greater zeal for the purely intellectual.

But Dr. Berle incriminates many *would be* or, more correctly, *have been*, Church colleges in his charges. This obliges us to draw our lines closer. The burden of the present paper is, the manifest duty of the Church college to the public school. Let us define our position.

The Church college, then, as we understand it, is an institution under the immediate control of the mother Church; it stands for some definite declaration of religious truth, though it may not force its denominational tenets upon the student body; it surrounds the youth entrusted to its care with a positive Christian atmosphere; it safeguards against the inroads of skepticism by solemnly pledging all the professors to support the confessional basis of the Church. The Church college, furthermore, is not free to change its views on doctrinal truth at will; this initiative belongs to the mother Church. Should the latter ever find it necessary and expedient to modify its position, the college would very properly do the same. The Church college towers a very citadel of Christian strength in the midst of manifold modern heresy. It stands for conservatism, and is by its very form of organization, protested against the rationalism and materialism which at the present time has a throttle-hold on so many one-time denominational schools.

It is indeed regrettable that so many of the old Church colleges have yielded to the call of worldly influences, and in their striving for growth and place and wealth have opened their portals wide. The board on the Carnegie Foundation enumerates in its first annual report a list of fifty higher institutions of learning, beginning with Amherst and ending with Yale. At one time the majority of these were Church colleges within our definition; now not one can meet the requirements. Much as we should have liked to receive the benefits of the Carnegie pensions the test which debars every Lutheran college in the land is the test of our orthodoxy. So, while the universities and many old colleges are blindly pushing forward to intellectual and industrial leadership in the nation they are as surely losing the vastly more important—the moral and religious leadership.

Opportunity knocks at the Church college door, for this insti-

tution alone has proved faithful to the inspired religion of God. May it now face its task unflinchingly, and bear up mightily under the great responsibility! It is a mighty trust, a wonderful privilege—this—to furnish the moral uplift for a nation industrially gone mad, to provide the pulpit with safe preachers, the mart with sane men of affairs, the public school with teachers both able and willing to fulfill their mission.

Now, to limit ourselves to Lutheran Church colleges—particularly to the General Synod schools. Measured by mere intellectual standards we are not abreast of the strongest colleges, denominational or otherwise. Assuredly, several of our colleges have lately made some real progress in material equipment and broadened educational environment. But elsewhere the progress has not been commensurate with social demands. In order to face our opportunity squarely we must put our schools in condition to offer the education demanded by the present social conditions. If we fail in this we shall lose the young people who would—everything else being equal—seek our schools. Church loyalty is an admirable virtue, but the youth of this generation do not attend the Lutheran institutions merely because of Church affiliation. *They expect our educational supply to satisfy their social demand.* This is the chief law of our school support. We may heed the law and prosper, ignore it and languish.

The Lutheran colleges were primarily established to educate young men for the Gospel ministry. This meant the exaltation of the humanities in the curriculum, and gave it a decidedly disciplinary trend. The classics—Greek and Latin—properly enough, were the backbone of every course of study. As linguists and historians are naturally conservative our fathers looked askance at the scientific *innovations*. But our conservatism has had to yield—though reluctantly—to the needs of a growing society. This it has done, not so much by reducing the requirements of the classics in their particular courses, as by increasing the requirements in other directions, and by offering new courses making science, belle lettres, etc., the basis.

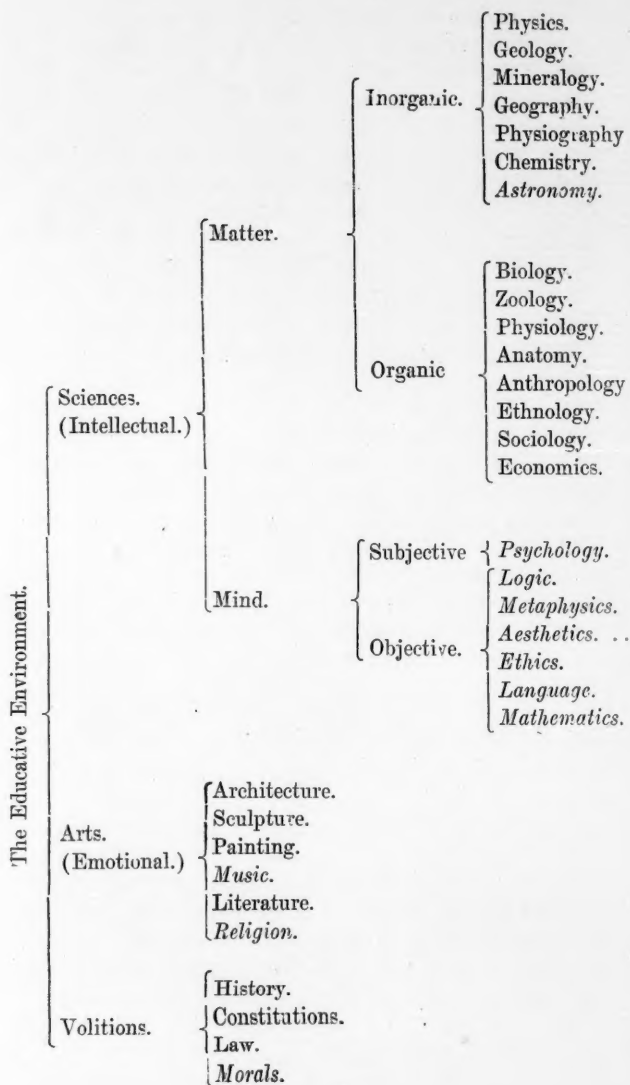
The complaint is often heard that the evolution in the curriculum is more apparent than real. A glance at catalogues will show that in several instances our scientific and literary courses

are merely the old classical courses with some concessions added. Thus for instance, one college offers a scientific course, and yet throughout the entire Freshman year does not instruct in a single scientific subject; in the Sophomore year it gives three periods of science to seventeen of other matter; in the Junior year the "required studies" are monopolized by non-scientific matter while the sciences are "elective;" in the Senior year only four of the "required studies" are science to nine of other matter. And this college is no lone exception to the rule either. Unless such conditions are radically amended young people preparing for certain professions must seek non-Lutheran schools.

To be specific: The apostles of present day education may be considered as physiological, sociological, psychological, and philosophical.

First: While all Lutheran institutions accept the truth of Juvenal's classic phrase, *mens sana in corpore sano*, they do not all lay so much stress on physical education as it deserves. They may all have fairly well equipped gymnasiums and offer instruction; but how many of the colleges furnish scientifically trained physical directors, able to make physical examinations and prescribe exercises suited to individual needs? Is it not true that we often leave this important subject in the hands of tyros from the undergraduate departments, who have shown some aptness in gymnastic exhibitions? I will let the colleges answer for themselves. At any rate, it is well to remember that the physiological aspect of education has had a marked influence on races and nations; and in the individual such is the intimate relation between body and mind that to neglect the one is to misuse the other.

Second: The sociological aspect, which springs from the nature of mind and deals with the threefold element of educative environment—the intellectual, the emotional, and the volitional—opens the door to the modern curriculum. Every course of study to be well balanced must be based on some such analysis of these elements as set forth in the following table adapted from Herman Harrell Horne's inimitable *Philosophy of Education*:



No course of study is *liberal* in the modern sense which does not contain representative subjects from all three of these groups. The italicized subjects formed the basis of the old Church college course of study, and corresponds in a measure with the seven liberal arts of the Middle Ages. To these modern society has added the sciences and developed the volitions. The latter have won a strong place in the curriculum of late years, as men came to understand the significance of education as a social process. Our schools, to be thoroughly abreast of the educative environment, must give attention to both science and volitions. It is especially true that we are backward in the latter. Thus we have chairs in our colleges obliging one man to pose as "Professor of English Language and Literature, History, Economics, Political and Social Science." This is as Dr. Oliver Wendell Holmes used to put it, "a whole settee full." But without joking, so long as three professorships are loaded upon one instructor it illustrates vividly that we are not yet alive to the importance of these subjects.

But the writer does not wish to pass as a carping critic. If conditions as they now exist were due to reluctance to recognize these later additions to the curriculum, we would very probably have said things now left unsaid; as it is, we apprehend that *lack of funds*, perhaps more than anything else has retarded the development of our curriculum.

It is a pity that we shall have to harp on this old string, and yet it is more the pity that our colleges, without which our Lutheran Church in America would have no future, should be dwarfed and hampered for want of a tithe where a tithe could easily be given. While we cannot now discuss this extremely important phase of the educational problem, we wish that something might occur to open the eyes of every Lutheran man and woman to the imperative need of greater openhandedness in school support. Indeed, can any one conceive of an enterprise within our Church of a more transcendent importance than this—to give of one's substance to upbuild Christian schools, which are the very foundation of our Church work!

Our discussion of the educational aspects has become long-drawn and we must pass over the psychological and philosophical points of view. In closing, let us consider briefly what we

set out to show: namely, that the Church college has a pressing duty to perform in furnishing public schools with Christian teachers. This is on the presumption of agreement, 1, that our public schools must be morally and religiously quickened; 2, that the moral-religious pulse of the public schools must be touched if we would reach the arterial system of the nation; 3, and that the Church college alone can fully supply this want.

The proposition is very simple. Let our colleges establish each a chair of Education for the teaching of regular professional branches, viz: Child Study, Philosophy of Education, Science and Art of Teaching, and History of Education. The plan is not to graft a normal department as such on our colleges, but merely to offer the work as a part of the already established courses. It should be elective to Juniors and Seniors in all courses. The work could be made of inestimable value to young men preparing for the ministry, since every minister should undeniably be a practical teacher. Even if the one pursuing the work did it for no other purpose than for the cultural value contained, the time would be well spent. Such Chairs of Education would draw to our colleges many prospective teachers and make them ours; they would even become an inducement to many already in college to make teaching their life work. Many states grant certain certification privileges to colleges which maintain an education department. The fact that a student may get, say, a life certificate to teach, without examination, becomes an additional drawing card for the school. States that do not now grant these privileges could easily be persuaded to do so, once the colleges get their chairs organized.

It is hard to overestimate the importance of this work. Take, for instance, the State of Kansas. Certain Church Colleges here have been granted the right to issue teacher's life certificates to graduates from the regular collegiate courses, who have elected and faithfully completed the professional subjects prescribed for the Junior and Senior years. The first marked result is, that the Church colleges are now able to furnish a large supply of Christian teachers to the public schools of the State. In fact, statistics show that the number of graduates from these colleges to receive good appointments is rapidly increasing. Our own Midland has held this State privilege since 1903. While we have

sent out but three classes under the new arrangement we have already secured very satisfactory results. Our teachers, in many instances, have received good High School positions, where, we believe, they have become a power for righteousness, and, we know, an active agency for recruiting our college classes.

If we as Lutherans, therefore, would wield a greater influence in years to come than we have done in the past, we must invade the public schools and from these points of vantage make our influence felt outward on society and state and inward on home and Church.



## ARTICLE IV.

## PROOF OF THE ABSOLUTE RELIGION\*

TRANSLATED BY PROFESSOR F. V. N. PAINTER, D.D., LITT.D.

It is often with the thinker as with the mountain climber, who supposed that the longed-for summit was close at hand, but who in his further progress perceives that mountains and valleys still separate him from his final ascent. The statement that "Christianity is the absolute religion" seemed to be established through a consideration of its undeniableness and its adaptation to the spiritual needs of all men. Then there was opened to us a view into a new abyss; namely, are the things of which Christianity speaks *realities*, or are they simply assumptions and fantastic ideas? Is there really a sovereign God and a kingdom of God?

And in this abyss there lie again mountains and valleys. The objections, which we have ourselves made, may be multiplied. We compared Christianity with the religions of mankind. But of what avail today is this comparison? We do not, you know, believe in these religions. The philosophic views of the world, held by great thinkers and embellished by deep feeling, now occupy the field, and contest the supremacy with Christianity. These are the systems that must be overcome, and not the wretched religions of the distant past, which today flourish or wither only on the confines of civilization.

The magic tones of "absolute truth," which Hegel's philosophy once presented as the native melody of the human soul, sounding forth from the midst of all dissonances, are hushed. But, on the one hand, we have the allurements of Buddhism and pessimism; namely, *Volition is the essential nature of man, and is his misfortune*. The consciousness of the nothingness of existence gradually undermines his strength. That is a foretaste of blessedness, of Nirvana. On the other hand, we hear the praises of Eudæmonism: *To promote the happiness of others brings us ourselves a modest happiness*. Others again point to

\* The fourth lecture in Seeberg's *Grundwahrheiten der Christlichen Religion*.

the progress which the theory of evolution teaches: *Life is not poor; in struggle and conflict arise the permanent elements of culture, the struggle for which is its own reward, whether we ourselves enjoy much or little of it.* And, finally, we hear from zealous advocates with shrill voices the song of superman: *The world is for the strong, and the strong prey upon it with merciless tyranny. The strong man is right. That is happiness and truth.*

Thus the sovereignty of God seems to be overthrown, and the kingdom of God appears like a cloud-like phantom, which sometimes resembles angels, sometimes men, and sometimes animals. Man is the architect of his own fortune, his own God and Lord; the blessings of this earth are his only ideals. The words of Faust are here applicable:

"The view above has vanished from the world.  
A blinking fool who thither turns his eyes,  
And dreams a life of bliss beyond the skies!  
With steadfast gaze let him the world survey;  
The world is for the brave an easy prey!  
Why need he dream of everlasting day?"

So speak many. Not simply systems, but a *practical view of the world* opposes us—and we ourselves are not insensible to its charms. It has its confessors among the upper ten thousand, and social democracy has undertaken that the lower ten millions also be made familiar with its teachings.

Shall we, in opposition to all this, beg for patience, and try to justify the existence of our faith for children and old people, for the spiritually poor and undeveloped? Who will despise them? They are also a power. But were that really our situation, what could we then offer mankind as a whole? Our time would be lost. It would really be the wisest thing to throw our books into the fire; and instead of boldly demanding the highest price for the last book, smuggle it into the library of the history of religions, that something of Christianity might still remain or seem to remain.

But we have not come to this extremity, and never shall come to it, for *Christianity is the absolute religion.*

Let us then express the conviction that all those ideas and ideals, however *modern* they may be, however loud their praises may resound, do not accomplish what Christianity accomplishes—they do not satisfy the hungering soul. In other words, the need of the human soul, in spite of those promises and gifts, remains inclined to the blessings of the Christian religion. "The soul is naturally Christian," as a great man of the second century said in the presence of the huge intellectual conflict between Christianity and heathenism.

There are two questions which we must address to the above cited conceptions: *Do they answer the practical need of the soul?* and *do they, secondly, justify themselves before the tribunal of reason?*

The natural constitution of things is said to produce blessings in its development and to bring happiness. We may recognize both, but the question—it is the question of religion—remains: *What part has my soul in them?* This constitution of nature with its development places me in absolute dependence upon things and persons that are indifferent to me—upon the whole process of nature. But this dependence never really becomes absolute and soul-satisfying; there remains the murmuring and unsatisfied question *Why?* Of this we are assured by a glance into the hearts of our fellowmen and into our own hearts. The murmur against authority—we know it from youth up—really points to the unstilled longing for authority. We are unwilling to obey nature and history, for they do not inwardly compel obedience. But we are forced to obey, while we wish the obedience to be of free will.

And further, people talk about "progress" and "happiness." I must go this way. But this progress I do not feel, and yet I cannot do enough for it. My soul languishes under the short steps of progress. And this happiness I do not experience; my activity does not lead to it—my labor neither for myself nor for others. Have I then caused more happiness than unhappiness, more merit than demerit in my life? Thus I never arrive at the goal. I am taught that I am a part, and hence can never grasp the whole; that this can be accomplished only by mankind in its gradual progress. But I am a whole, a world in myself, for I am a personal and rational spirit. My thought and my

will struggle after the whole, and yet I am to be content with the smallest fragments, never attain the highest, never serve it directly, and never feel its presence.

The need of my soul remains unsatisfied. These thoughts do not give peace and strength. And, finally, is it not a fearful contradiction into which my spirit is forced—fearful because my life depends upon these things? There is something, but it is not for me. Is there anything—that is, for me—when it is *not* for me? I am always to think of progress and happiness, but I shall never fully experience them; and yet they are to bring me life and volition. If what I long for and think is real, then what I achieve and experience is unreal; and if what I achieve and experience is real, then what I think is unreal. We can realize the weight of this contradiction in the subjective discord of many modern thinkers; ideals remain empty ideas, and impulses become ideals.

Let no one deceive himself. The naturalism of the theory of evolution—no matter in what garb it may appear—will never satisfy the needs of the soul. But still less will the dream of superman do it. Yes, we are to become supermen—even the Christ speaks of a new birth; we are to become more than a commonplace expression of the species; more than a languid apology of man. From the *homo sum* we are to pass to the *Ecce homo*, as Pilate said of Jesus; or to the *Voilà un homme*, as Napoleon said of Goethe. But what does it help us to hear what we all know, when wild paradoxes bar the way thereto, or rather like stones are thrown in the way?

Or that chloroforming of the will in Pessimism? That does not help either. Man is no “dying flower,” hence the consolation of Nirvana is of no use. Man has a will; therefore the ideal of willessness does not help him. Pessimism as it exists today among the people corrects a false optimism, but it does not thereby establish its truth.

In a Buddhistic song we read:—

“Hast thou for worldly station vainly striven?

Be not disturbed, for wealth and fame are naught!

To thee are power and conquering victory given?

Be not exalted, for thy gain is naught!

Our pleasures pass away,  
Our sorrows pass away,  
Pass thou the cold world by, for it is naught."

As a pendant I add the words of a plain and strong Christian faith:

"Take they away my life,  
Goods, honor, children, wife,  
That naught of all remain,  
Yet have they made no gain,  
For us the kingdom must remain."

That is it. In the one case the refrain, "It is naught"; in the other the positive declaration, "The kingdom must remain."

And now we have made the descent and crossed the hills. Let us turn to the last ascent: *Is it REALITIES that Christianity proclaims?*

There was a time—and for many it exists yet today—when it seemed extremely easy to answer this question. The teachings of Christianity point to realities, for "they stand in the Bible." The Bible has been inspired word for word; God can not lie; therefore what the Bible declares to be true is *real*. Thus people argued, and many generations of Christianity have found that sufficient.

Why can not we be satisfied with that answer today? Two decisive reasons are against it. In the Biblical writings are found acknowledged errors of the narrators, and contradictions in the narratives. Though this fact will disturb the pious Christian but little, it is fatal to the theory of verbal inspiration, for otherwise God would be made to appear as the author of error. But that is not the chief consideration. With various apologetical artifices people may get around that fact; but we can not make our faith dependent upon these artifices. But it is still more important that our question can not be answered at all in that way.

Men argue thus: The content of Christianity is real because the authors of the Sacred Scriptures have so felt, while, as they believed, they were under the inspiration of God. But whence

do we know that those men were really inspired? If we are to base our faith upon it, we must be immediately certain of the fact. Then, as we today may err in reference to Christianity, so may those Scriptural men also have erred. Finally, may it not be possible that God's sovereignty was once really revealed, and that today it is no longer revealed? We see that one does not get further in this way. In all questions where the life of the soul is involved, an external certainty can never satisfy it; it must be sure of the fact through its own experience.

What then do we call *real*? It is well known that since the days of Kant philosophy has devoted great labor to this question. The educated Christian can not act as if this labor had not been. It shows a lack of culture, when religious questions are under discussion to lay aside the keenness and carefulness of thought, which we hold it proper to apply to the smallest things of the world. Once for all be it said, that we are done with the naive judgment that a thing is real, because it has seemed so to some people, or because it has been declared as true. A look into the microscope, and a visit to the halls of justice, where unprejudiced witnesses claim to have *seen* what other equally good witnesses testify never *happened*, teach us that.

The difficulty increases in our inquiry, when it is not at all a question of historic facts that may be seen and heard, but a question of the reality of supersensuous objects—the sovereignty and kingdom of God. It is not enough to appeal to miracles and signs which formerly happened. It is a question of facts that happen at the present time.

I call an event *real*, when I am subjectively convinced of its reality. That a person loves me or hates me, that he is mighty or wise, is a reality for me, because I feel it. But we all sharply distinguish passing impressions from a firm conviction. How do we come to this conviction? In this way: I receive—let us keep our chosen illustration—through the other person a definite mental experience. Within me has arisen love, joy, gratitude, or esteem in reference to that person. If we ask whence this new experience (*Inhalt*) of my soul originates, then I must answer: from the permanent and uniform impressions (*Wirkungen*) made by that person. Through my experience of a con-

nected series of impressions I recognize them as *real*, and in such a manner that the species and nature of the object are revealed. Thus from my subjective impression I feel the reality of an object active in this impression. We ourselves with the experience of our soul—the soul is one with its experience—thus guarantee the operation and reality of the person making the impression upon us.

Every judgment in reference to objective existence is consequently grounded within ourselves. That we are what we are is indeed due to the operation of external objects. But we recognize this objective existence only as we proceed from the subjective reality within us; real being and its recognition pursue opposite paths. The impression comes to us from without; the recognition of it comes from within. But this impression (*Inhalt*) consists of concepts and percepts which belong to history. God has historically revealed himself in words and deeds. In them we experience still today his real presence. Here we are brought to the deepest experience of the Christian soul. It is that which makes the Christian a Christian, while it distinguishes him from all other men.

*To be a Christian means believing and loving.* You know what a wealth of ideas and aims—even the whole of positive Christianity—is contained in these words *faith* and *love*. I feel myself completely subjugated and bound by them, and therefore liberated to the highest activity. They are permanent experiences, which subjugate and liberate me. These effects necessarily presuppose an active object. This active object I can not find in any of the various realities and phenomena that surround me. These subjugate me only in part, and excite me to an activity for things like themselves—for things of this world. But faith is the consciousness of complete subjection, and love does not find its end in earthly happiness and worldly joy. Thus the experience of my soul obliges me to recognize an absolute and supernatural authority and sovereignty, which has revealed itself, and in this being to find the object of my love. In other words, he who believes and loves has thereby become assured of the reality of the sovereignty of God and of the kingdom of God. Only when this is the case is the fact of faith and love in my soul intelligible. "If I am, then He is."



That seems to be a cold speculative process, a bit of philosophy, which remains as far from religion as the evening from the morning. Can you really—so we hear it said—in this laborious way explain the exultant joy of the soul, which feels the nearness of God; can you explain the reality of those eternal blessings, for which men unterrified have sacrificed; can you thus compel us to them?

But he who answers thus, only shows that he has not understood or that he has forgotten the object of this entire investigation. It is not a question of explaining the origin of faith and love, or of compelling us to an exercise of them. Just as little as he who feels that he is loved by another or entertains reverence for another finds this love and reverence by a process of argumentation, or forces himself to a recognition of these sentiments, so little are our investigations to force any one to God. We do not wish to force or explain, but to recognize and prove. As the lover when his love is doubted, has no other method of proof than reflexion on the fact, so must we also through reflexion upon what we hold as real, not indeed produce and explain faith, but prove and understand its reality.

We have reached the goal of our investigation. Christianity is the absolute religion in opposition to all other religions and philosophic views of the world; and the grounds, upon which its adherents base this judgment, are not subjective fancies, but realities. He who believes and loves is sure of the sovereignty and kingdom of God, and he has a well founded right to this certainty.

## ARTICLE V.

## LUTHER AND THE DECALOGUE.

BY REV. WILLIAM WEBER, PH.D.

The Decalogue furnished one of the bones of contention in the old controversy between the Lutheran and the Reformed-Calvinistic Churches. They say: It clearly demonstrates even to laymen the inferiority and unevangelistic character of some of Luther's teachings as well as his too great dependence upon the Roman Catholic Church. Luther, in preparing his version of the Ten Commandments for the instruction of his people, has followed the authority of the Roman Church rather than that of the Bible. Moreover, he has altered, changed, and omitted words spoken originally by God himself. The Reformed Churches, on the other hand, have cast off resolutely the chains of Roman bondage and returned also with regard to the Decalogue to the Holy Scripture, the only source of true religious knowledge. They have accepted the commandments word for word and letter for letter as they appear. Ex. XX.

Such specious reasoning has bewildered many a good Lutheran especially in our country where the Reformed Churches are so very powerful. It is therefore indeed worth while to study the Decalogue with some care in order to learn whether Luther was right or wrong in deviating from the Biblical text and in using the Roman version of the Ten Commandments in his Catechism.

The Reformed Churches and the Greek Catholic Church retain the Biblical text of the Decalogue as it occurs in Exodus and agree also as to the counting of the commandments. They recognize the authority of Philo of Alexandria, a Jewish contemporary of Christ. He considers as the first commandment the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Ex. XX, 2-3). His second commandment is: "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above,

or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself unto them nor serve them. For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." (Ex. XX, 4-6). His third commandment reads: "Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain." (Ex. XX, 7). Finally the tenth commandment, he finds to be: "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." (Ex. XX, 17).

It is unnecessary to quote here the other commandments because the Roman Church differs from the Greek Church and the Bible only in those just given. The *Catechismus ex decreto Concilii Tridentini* contains the following version of the first, second, ninth, and tenth commandments: "Non habebis deos alienos coram me." (Com. I, Ex. XX, 3). "Non assumes nomen Domini Dei tui in vanum." (Com. II, Ex. XX 7a). "Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia, quae illius sunt." (Com. IX & X, Ex. XX, 17).

We notice here first of all that the Tridentine Catechism omits the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." These words belong in fact to the whole Decalogue rather than to the first commandment alone. They form a kind of introduction. The authors of the Talmud already recognized their peculiar character and counted them as the first commandment.

Ex. XX, 4-6, the second commandment of Philo, has been left out altogether. The Roman Church considers them as part of the first commandment, as a kind of commentary on it, and as such superfluous. The Talmud, though retaining the unabridged text, treats likewise Ex. XX, 3-6, as one, its second commandment.

In Ex. XX, 7, the Roman Church has dropped the second

half of the verse, which warns us that the Lord will not hold him guiltless that taketh his name in vain.

Lastly, in Ex. XX, 17, the words: "Thou shalt not covet thy neighbor's house," are called the ninth commandment while the remainder of the verse forms the tenth. That became unavoidable, in order to preserve the exact number of ten commandments as soon as Ex. XX, 4-6, had been eliminated.

All these changes were, of course, not introduced by the authors of the Tridentine Catechism. They represent the old tradition of the Roman Church.

In Luther's eyes, this old tradition was sound and worthy of imitation. His first commandment is: "Thou shalt have no other gods before me." His second commandment reads: "Thou shalt not take the name of the Lord thy God in vain." He likewise discerns two distinct commandments, the ninth and tenth, in Ex. XX, 17.

This dependence of Luther upon the Roman Catholic Church is sufficient to condemn him in the judgment of those to whom that Church is nothing but the Church of the Antichrist, the Church of darkness and superstition, the Church of unmitigated fraud and error. But fair-minded and well-informed men cannot subscribe such a radical condemnation. We must not forget that this same Church was, up to the age of the Reformation, that is to say, for nearly fifteen centuries, the chosen vessel from which alone the nations of Western Europe derived their knowledge of Christianity. The Church of the Middle Ages has achieved glorious things for the kingdom of Christ. It has placed the yoke of Christ securely upon the stubborn necks of the Germanic nations when they overthrew the Roman Empire. Whatever of true Christianity existed in the Occident about 1500 A. D., had been nurtured, almost without exception, in and by the Roman Church.

That Church, without doubt, had gradually grown full of rampant abuses and errors. The enemy had sown tares among the wheat. Nevertheless neither Luther nor Zwingli could ever have become the great and successful religious reformers we know and honor if it had not been for the good and conscientiously performed work of the Roman Church. The field had been prepared for centuries not only by the few distinguished

forerunners of the Reformation but even more so by hundreds and thousands of faithful pastors who had watched their flocks with diligence, taught the truth, and lived a godly life, each one in his own sphere, however small and insignificant that was, and although they were apparently forgotten by God as well as by men. If they had not devoted themselves for so many ages to their humble task, Luther and Zwingli would never have discovered the truth. If those faithful shepherds had not planted the good seed into the hearts of their parishioners, the inhabitants of Europe would have been entirely unable to understand the gospel message as proclaimed to them by our great reformers and their co-laborers.

Both Luther and Zwingli were first brought to study the Bible by good Roman Catholic teachers. Luther especially, while still hoping to become assured of his salvation by performing the most severe tasks of monkish discipline and penance, learned to believe in justification by faith and not by works. An old fellow-monk, a man otherwise of no distinction, called his attention to the words of the creed: "I believe the forgiveness of sins." Besides, neither Luther nor Zwingli withdrew from the fellowship and communion of the Catholic Church voluntarily. They would have preferred to remain within that Church if they had been permitted to do so without a sacrifice of their intellect and conscience.

We must, for these historical reasons, be careful not to reject everything the Roman Church teaches and practices as opposed to the truth revealed by Christ even if it should not be vouched for in the Bible directly and expressly. For it may be based on a genuine apostolic tradition. The Christian Church is older than the Bible, at least, than the for us most important part of the Bible, the New Testament. It was founded not by the written, but by the spoken word of the apostles. The writings of the New Testament are not a systematic and complete representation of the teachings of Christ nor of the doctrine and practice of his apostles. It is well nigh impossible to reconstruct the life of Jesus Christ from the gospels. The apostolic epistles were called forth by accidental occurrences and problems arising in the congregations to which they were first written. They presuppose everywhere a full knowledge of the oral instruction of

the apostles. We obtain through them only occasional glimpses of the rich and throbbing life of the primitive Church. Tradition, accordingly, from the very beginning, played a most important part in the Christian Church. Tradition, of course, is more easily obscured than the written word. Therefore, the older the Church grows, the more critical we have to become in our attitude towards its oral tradition.

The tradition which led to omitting Ex. XX, 2 and 4-6, is certainly very old. It belongs to the golden age of the Roman Church. St. Augustine already quotes the first commandment in the same short form which it has in Luther's Catechism. "Non erunt tibi dii alii praeter me." He quotes from the Itala while the Tridentine Catechism cites the Vulgate. St. Augustine counts likewise Ex. XX, 17, as two commandments. (Aug. *Quaestiones super Exodum*, LXXI). The Roman Catholic and Lutheran division of the Decalogue is therefore called "the Augustinian Division." But the casual way in which St. Augustine quotes the short form of the first commandment, without offering any reason why the Philonian second commandment should be omitted, indicates clearly that he is not the author of that abbreviated version.

It would be very interesting and instructive to pursue the peculiar Roman version of the Decalogue to its first source. The Apostolic Church did not use the Ten Commandments for the purpose of Christian instruction. The oldest catechism we possess, The Teaching of the Twelve Apostles, The Didache, does not even mention the Decalogue. It contains in its first six chapters a manual of Christian ethics, called "The Two Ways," namely, the way of life and the way of death. Christian ethics is based here directly upon the revelation of Jesus Christ, whose precepts, the golden rule, etc., are given verbatim. The second and third chapters contain warnings against sins by which Gentile Christians were most easily tempted. They show clearly that the author knew the Decalogue but indicate at the same time quite unmistakably that the Ten Commandments, in his eyes were inadequate to meet the prevailing conditions. Chapter II begins: "The second commandment of the Didache: 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not com-

mit pederasty. Thou shalt not commit unchastity. Thou shalt not steal. Thou shalt not use magic arts. Thou shalt not practice sorcery. Thou shalt not kill a child by abortion. Thou shalt not kill one after birth." From chapter III, I wish to quote the following prohibitions: "Do not become angry. For anger leads to murder." My child do not become lustful. For lust leads to unchastity. Neither use foul language nor cast your eyes about. For adultery arises from all such things. My child, do not observe the birds since that leads to idolatry. Do not use charms, nor practice astrology, nor employ purifications, nor desire to see these things. For idolatry arises from them all."

The Didache I-VI is nearly related to the Epistle of Barnabas XVIII-XX. Barnabas also speaks of the two ways, "the way of light" and "the way of darkness." He is not directly dependent upon the Didache nor vice versa. But they agree in bulk and in spirit and contain many identical passages. Both show us what ethical precepts were enjoined in the early Church. Barnabas, by the way, calls these precepts "the decrees of the Lord." (Barn. XXI, 1.)

The primitive Gentile Church did evidently not make use of the Decalogue pure and simple. That is hardly to be wondered at. The apostle Paul founded the Gentile Church. He took the most emphatic stand against the law of the Old Testament as still binding those that had come to believe in Christ Jesus. We all know his forceful saying: "We reckon that a man is justified by faith apart from the works of the law." The law of which the apostle speaks here is of course the law of Moses, the faith, the faith in Jesus Christ. St. Paul distinguishes clearly between the new law of Christ and the old law of the Jews. "The law of the spirit of life in Christ Jesus makes me free from the law of sin and of death." (Rom. VIII, 2.)

It is thus but natural that the oldest catechism of the Greek Church bases its ethical precepts directly upon the teachings of Jesus. The Jewish Decalogue cannot have found its way into the Greek and Roman Church until after the age of St. Paul and the Apostolic Fathers, when their battle against the Judaistic tendencies of the Primitive Church was forgotten, and when the teachers of the Church were no longer aware of the fundamental



difference between the revelation of the Old and the New Testament. But, by that time, tradition had fortunately established in the Roman Church a shorter version of some of the Ten Commandments. How old that tradition really is may be learned from the third Philonian commandment. This appears already Barn. XIX, 5, in the same form which it has in the Roman and Lutheran catechisms. "Thou shalt not take the name of the Lord in vain."

We readily understand why the early Christians retained only the most essential part of such commandments. There is first of all the reason of expediency. A commandment in order to be easily remembered ought to be as short as possible. The Christians, moreover, looked upon the Old Testament as a preparatory and therefore transitory revelation. They were not hindered by religious awe and reverence from altering and abbreviating any Old Testament commandment so as to suit their own needs and requirements provided it appealed otherwise to them as a true and necessary law.

The special warning added to the third Philonian commandment had caused the Jews not to pronounce the name of God at all. They read the Hebrew word which meant *Lord* instead of their name of God whenever it occurred in their holy scriptures. They even changed the vowel points of their name of God accordingly. In this way the wrong Christian pronunciation "Jehovah" of the Jewish name of God has arisen. The Christians had learned to believe in God as the God of love who gave his only begotten son that whosoever believeth on him should not perish but have eternal life. They were free from the superstitious fear of the Jews and employed their name of God whenever and wherever it might be done with propriety. Possibly this consideration led them to drop that part of the commandment which had frightened the pious Jews.

With regard to the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," the case is still clearer. They refer without doubt alone and exclusively to the people of Israel. They were spoken while that nation was encamped at the foot of Mount Sinai shortly after its departure from Egypt. They have no meaning for the great body of Christians who are not of Jewish descent.

Forming, as they do, the introduction of the whole Decalogue, they demonstrate clearly the Ten Commandments to be strictly Jewish Commandments. God did not intend them to be kept universally by all peoples of all races and ages. If Gentile Christians wished to use these commandments for Christian religious instruction, they were compelled to drop this introduction which told plainly enough that the Decalogue belonged to the Jews not to the Gentiles. That is exactly what St. Augustine, the Roman Church, and, in their wake, Luther have done.

The reason why the second Philonian commandment has not been retained by St. Augustine and his successors is certainly not of a clandestine nature. Ex. XX, 4-6, does not refer to likenesses of Jesus Christ, his apostles and saints nor to representations of scenes and events of Biblical and ecclesiastical history. It forbids the making and worshiping of idols, images taught and believed to embody the deity itself. St. Augustine without question acted under the influence of a strong and clear tradition when he left out the Old Testament Commandment against idolatry. The *Didache* indicates that this tradition must go back to the Apostolic Age. For it contains two distinct warnings against idolatry, which have been quoted in full. But these have nothing to do with the most conspicuous form of that superstition, the worship of idols.

It is easy enough to account for this attitude. The first Christians were no longer exposed to the danger of falling victims to that crass form of superstition. They had even overcome the still prevailing Jewish error that God demanded a temple and sacrifices. Stephen indeed had been stoned to death because he declared publicly Jesus of Nazareth had abolished the temple and changed the laws of Moses. But St. Paul could tell the people of Athens without fear of danger or even of contradiction: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwells not in temples made with hands. Neither is he served by human hands as though in need of anything, while he himself gives to all life and breath and all things."

Public opinion among the Greeks was apparently ready to accept that fundamental truth. Having once acquiesced in it, they were no longer tempted to indulge in that childish form of

idolatry which centered in a temple with its statue and offerings. It had been quite otherwise when that commandment against idolatry first was given to the people of Israel. It required centuries of religious education before belief in the one God was no longer endangered among the Jews by the polytheism and idolatry of their neighbors and rulers. The ideal conception of true divine worship, the Jews as a nation never appreciated as long as their temple at Jerusalem was in existence: "God is a spirit; and they that worship him must worship him in spirit and truth."

Thus the Christians found the second commandment to be obsolete. The error which it opposed had been conquered definitely in their midst. They had to pay attention to more subtle forms of superstition which, in spite of all progress made by the Christian nations, still find an echo in many a heart among us. Some of the early disciples of Jesus imagined they could foreknow coming events by means of augury and astrology. They expected to be enabled to influence and change their own fortune or that of other people by the power of magic charms and purifications. These practices had been developed among the heathen in close connection with their religious services and are certainly out of touch with a true and living trust in God. Luther treats of this superstition in his commentary on the second commandment, "Thou shalt not take the name of the Lord thy God in vain." The *Didache* condemns it expressly as idolatry, but without any reference either to the just quoted or any other Old Testament commandment.

But Luther, in his version of the Decalogue, is not simply a slavish follower of the old tradition of the Roman Church. He has not hesitated to deviate from the Biblical text of the Ten Commandments even farther than the Roman Catholics wherever changes appealed to his judgment as advisable and necessary.

His fourth commandment reads: "Thou shalt honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth." Ex. XX, 12, it reads: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." It is not very important that Luther has added here the words: "that it may be well with thee," which originally belong to the Deuteronomic

version of the Decalogue. The substitution of the word "earth" for "the land which the Lord thy God giveth thee" is of far greater significance.

Luther without question has followed the authority of Eph. VI, 2-3. There we read: "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth." "The land which the Lord thy God giveth thee" is, of course, the Promised Land, the land of Canaan. Before the children of Israel entered into that country, God promised them prosperity and longevity in their new home, provided they would behave as dutiful children toward their parents. That proves again the strictly national and in so far imperfect character of the Jewish Decalogue.

The Jews themselves must have realized early in their history that the promise of the commandment was confined to much too narrow boundaries. Ever since the northern kingdom had lost its independence, thousands of thousands of pious Jews were compelled again and again by their conquerors to establish their homes permanently in places far distant from Canaan. They had to renounce all hope of ever returning from their captivity and settling anew in the land of their fathers. Still they continued, even in their dispersion, to keep the law of Moses. They honored their parents and hoped in return for a long and happy life in their foreign homes wherever they happened to live on earth. Therefore, they must have been inclined to change the wording of this commandment.

This consideration was bound to have still greater weight in the eyes of Gentile Christians. Neither they nor their ancestors were in any way connected with Palestine, the country of the Jews. They acknowledged the obligation of filial love and duty. Thus it was only a question of time that the original text of the commandment should be altered so as to meet the new conditions, to remove its local limitations, and give it a universal meaning and application. Nobody has a right to find fault with Luther for treading in the footsteps of the author of Ephesians, although the Roman Catechism has accepted the text of Exodus: "Honora patrem tuum et matrem tuam, ut sis longaevus super terram, quam Dominus Deus tuus dabit tibi."

Another instance of Luther's sound common sense in using

Old Testament material for the purpose of imparting Christian truth is found in his tenth commandment. Here too the Roman Catechism does not deviate from Ex. XX, 17. Luther, however, without any other authority, as far as I know, but that of his own judgment, has boldly changed the words "nor his ox nor his ass" into "nor his cattle."

Cattle, of course, is a broader term than ox and ass either singly or both together. Among the peasants of Palestine, even as late as the age of Christ, the ox and the ass were the two most helpful and therefore most valuable domesticated animals. The ox ploughed the field and threshed the corn. The ass served as beast of burden and as principal means of locomotion. At Luther's time, however, conditions were widely different in western Europe. The German farmers had other animals besides the ox and ass. Moreover, the horse had supplanted them very largely as assistant of the tiller of the soil. Thus, Luther's alteration of the Biblical text has rendered the last commandment not alone more comprehensive but also better applicable to our modern life.

The by far most significant change, however, introduced by Luther, occurs in his third commandment. It replaces Ex. XX, 8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work: thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

This commandment is taught to be still in force by the Reformed Churches. Even the Roman Church continues to use the Old Testament text of the commandment. "*Memento ut diem sabbati sanctifices. Sex diebus operaberis et facies omnia opera tua. Septima autem die sabbatum Domini Dei tui est. Non facies omne opus in eo tu, et filius tuus, et filia tua, servus tuus, et ancilla tua, jumentum tuum, et advena, qui est intra portas tuas. Sex enim diebus fecit Dominus coelum et terram, mare, et omnia, quae in eis sunt, et requievit in die septima. Idcirco bendixit Dominus diei sabbati, et sanctificavit eum.*"

Luther has substituted for this lengthy commandment the words: "Thou shalt sanctify the holy-day." But he stands quite alone in this respect as over against the Bible and all other Christian Churches.

Nevertheless Luther was guided by good and strong reasons when he introduced this change. He was anxious to remove a cause of serious misunderstanding as to the true significance and proper observance of the Christian Sunday. He knew the Bible thoroughly. He had studied with especial care and diligence the epistles of St. Paul. He recognized the fact that the Jewish law, including the Jewish Sabbath commandment, had never been intended to bind the whole human race. He had learned that, under the guidance and instruction of the great apostle of the Gentiles, the latter had never observed the Sabbath, that, on the contrary, they had conducted their religious meetings on the first day of the week, "the Lord's day."

Let me call attention to the following facts. The Sabbath day of the Old Testament commandment is not merely any day you wish of the seven days of the week. The last, or seventh day of the week alone is the Sabbath, set apart by God himself as such at the end of the first week of the world's history. That seventh day is our Saturday, whereas our Sunday is the first day of the week. Our Saturday, or rather the period of twenty-four hours from Friday evening to Saturday evening, since the Biblical day begins at six o'clock in the evening, always has been and still is observed by the Jews as the Sabbath. The only proper way of keeping the Sabbath has also been prescribed by God himself. He rested on the seventh day and thereby hallowed it. Therefore the Jews had to abstain on the Sabbath day most conscientiously from any kind of labor. They were not even permitted to have others working for them on that day. To work on the Sabbath day is, according to the Mosaic law, a capital crime. Sabbath breakers were to be stoned to death.

St. Paul and the Apostolic Fathers deny most emphatically the binding force of the Sabbath commandment for disciples of Christ. The preacher of justification by faith and not by the works of the law writes: "Let no man judge you in meat, or in drink, or in respect of a feast day, or new moon, or Sabbath day, which are a shadow of the things to come, but the body is

Christ's." He even declares it a grave danger if Christians should desire to keep the Sabbath. "How do you turn again to the weak and beggarly elements which you wish to serve over again? You keep days and months and seasons and years. I am afraid of you that perchance I have toiled in vain for you." Barnabas undertakes to prove that the Jewish Sabbath observance rests upon a misunderstanding of the Biblical word day. In closing his argument he says: "We celebrate the eighth day with good cheer because on it Jesus both rose from the dead and showed himself and ascended into heaven." Justin Martyr states in his Dialogue with Trypho: "The new law desires us to keep Sabbath constantly; and you think to be pious when you are idle for one day." Such statements render it quite clear that St. Paul instituted the Christian Sunday instead of the Jewish Sabbath so that no Christian should be tempted to consider honest work on any day as a mortal sin.

But, at the time of the Reformation, Zwingli and Calvin had quite forgotten that there was a vital difference between the old and the new covenant. They took the Bible as a whole for the final and perfect revelation of the will of God. They were sincerely convinced that all parts of the Bible were equivalent and equally binding. Hence they taught their followers that the Sabbath commandment was still in force and referred to the Christian Sunday. Logically, they ought to have come to the conclusion that Christians had still to keep the Sabbath with the Jews on the seventh day of the week. Luther, with his strong historical sense, was utterly opposed to that error. In order to make his position even more distinct and to remove from his people all danger of being deceived by the false arguments of the reformed teachers, he changed the words of the commandment so as to apply it to all the festive days of the Christian Church.

One may perhaps say: The omissions, changes, and alterations we find in the Lutheran version of the Decalogue seem indeed to be proper and well-founded from a purely rationalistic standpoint. But reason is not the highest authority in religious problems. Jesus Christ has forbidden his disciples expressly to take such liberties with the Old Testament. His words to that effect have been preserved in the Sermon on the Mount.



"Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill. For verily I say to you: Till heaven and earth pass away, not one jot or one tittle shall pass from the law, until all things come to pass. Whosoever therefore shall weaken one of these commandments even the least and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall do and teach them, he shall be called great in the kingdom of heaven." These words of Jesus are said to mean: "Christ did not come to overthrow the authority of the Mosaic law, which was to be eternally binding upon the hearts and consciences of men. So long as the world lasted, its authority was to be permanent."

The words in question were undoubtedly spoken by Jesus Christ. They agree perfectly with many similar sayings of our Lord found in the gospels. They teach us why the twelve apostles confined themselves strictly to missionary work among their own countrymen even as late as seventeen years after the conversion of St. Paul.

The first disciples of Jesus could not fail to become aware of the tendency of the teachings of their master to supersede the Old Testament revelation. They were tempted to boast of their superior religious knowledge—to tell their hearers that the old law had become obsolete, that Jesus possessed a new and higher law. If Jesus had not checked this natural impulse of his disciples to speak slightly of the religious belief of their countrymen in order to extol their own better information, all conservative Jews would have taken serious offense at him. He would have been in their estimation an impious lawbreaker and reckless innovator. His mission would have ended then and there. He could have become the savior neither of his own people nor of the whole world. For that reason he told his followers that the Old Testament dispensation was to remain in force "till heaven and earth passed away," or "till all things were accomplished." Both expressions mean one and the same thing.

They do not mean at all that the law and the prophets are destined to bind the hearts and consciences of men for ever. On the contrary, they name a quite definite date at which their dominion was to cease. That becomes clear as soon as we compare those words with the other two statements of Jesus: "Heaven

and earth shall pass away, but my words shall not pass away." and "Verily I say unto you, This generation shall not pass away till all these things be accomplished." (Mt. XXIV, 34-35.)

"Heaven and earth shall pass away" and "all (these) things shall be accomplished" are strictly technical terms employed in Jewish eschatology. They refer to the fulfillment of the Messianic expectations that were shared by Jesus and his disciples. They denote the end of the old and the beginning of the new era. Isaiah already describes this happy event as the creation of a new heaven and a new earth. "Behold, I create new heavens and a new earth. And the former things shall not be remembered, nor come into mind." Up to that time, the law and the prophets were, according to Jesus, to remain in force, but afterwards the words taught by him were alone to remain. The day, however, when the kingdom of heaven was to appear on earth was near at hand. Within the life time of his first disciples that great and long expected event was to happen. Then the new revelation was to replace and to supersede that of the old covenant.

Was Jesus mistaken when he made such a definite promise? Did he utter a deliberate lie? Certainly not! What the prophets had hoped for and predicted has been fulfilled in due season and that at the time which our Lord foresaw. In this case, however, the same thing has happened which always happens at the realization and fulfillment of our justified hopes and true prophecies. They assume definite shape not in their poor literal sense but in their richest spiritual meaning. For men know and prophesy in part.

The momentous turning point when the old world went out of existence and the new world entered into being was reached when Jesus died at the cross. Then God departed from the temple at Jerusalem. Then the Messianic kingdom was established on earth to last for ever. The resurrection of Christ is nothing else but his coming in glory. He revealed to his disciples his everlasting heavenly life and reign as well as his constant communion with them. He is now with them alway and sitteth at the right hand of God the Father almighty. His kingdom is indeed not of this world but it is nevertheless truly *in*

this world and is gradually permeating, transforming and transfiguring it.

As soon as Jesus was firmly seated on his heavenly throne, all danger had passed away of anybody losing faith in him because he perceived or was informed that Christ's revelation was infinitely higher and truer than all former divine communications, even those made through Moses and the prophets. That was a matter of course. The son and heir was bound to know the father much more intimately than any of the servants. The latter had only spoken "by divers portions and in divers manners." As long as the human Jesus had to struggle for recognition among his own countrymen, he had to avoid for reasons of expediency all direct allusions to the true character of his teachings in comparison with the religious ideas of his people who were firmly convinced that there could be no greater truth than that contained in the Old Testament. But after Christ's death and resurrection, it became absolutely necessary to point out the divine truth of the new law of Christ, its infinite superiority over all other moral laws in order that man might no longer grope in darkness but walk in the light. The old garments and the old wine skins had outlived their days of usefulness. "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new."

To have understood and proclaimed this great truth to the Jews as well as to the Greeks is the transcendent merit of St. Paul. "Christ is the end of the law unto righteousness to every one that believeth." To have held fast to this truth as a faithful disciple of the great apostle of the Gentiles constitutes one of the strongest claims of Luther to the distinction of being not only the first but also the greatest of the reformers. Yet, even here, Luther is under obligation to the tradition of the Roman Church. It declares in its catechism expressly: "*Tempus, quo sabbati cultus tollendus erat, illud idem est, quo ceteri Hebraici cultus caeremoniaeque antiquandae erant; morte scilicet Christi.*" For the sake of completeness and accuracy, they might have added to cultus caeremoniaeque the words *leges praeceptaque*. For neither St. Paul nor any of the Apostolic Fathers distinguishes in the Old Testament between the ceremonial and moral law. The entire Mosaic law is abrogated in Christ according to

the apostle Paul. That distinction between the moral and ceremonial law was afterwards introduced for the purpose of explaining why Christian theologians made the Ten Commandments the basis for instruction in Christian ethics.

This question is of more than academic interest. If St. Paul had failed to perceive the vast difference between the revelation of Moses and the prophets on the one hand and that of Jesus Christ on the other, if he had not devoted his whole life to the propagation of his conception of the gospel, Christ's work and sacrifice would have been in vain as far as we can see. The followers of Jesus of Nazareth would have formed an insignificant Jewish sect, chiefly confined to Palestine and destined to be swallowed up in the throes and convulsions of the Mohammedan conquest. For certainly we do not know of any man in the Apostolic Age who might have performed the task of St. Paul. It was left for the youth who rejoiced in the death of Stephen to take up the ideas of the protomartyr and place the revelation of Christ in its proper light before the world. He thereby established by the side of the primitive Judaistic Church, the old Catholic Gentile Church and transformed a potential, into an actual, universal religion.

But why did Luther retain the Decalogue at all if he so clearly perceived its insufficiency to serve as a manual of Christian ethics? He knew that the old Covenant had been invalidated by the New Covenant. For he was a disciple of St. Paul. He was not unaware of the many weak points about the Ten Commandments. For he changed them.

They are, with one exception, not commandments but prohibitions. They do not tell us what we ought to do, but only what we ought not to do. They forbid but the most flagrant, external acts of sin, which are easily enough avoided by most people. It is not so extremely difficult not to become a murderer, adulterer, thief, false witness, etc., as far as the actual transgression is concerned. Likewise, not to believe in and worship more than one god, not to practice idolatry, not to use the name of God in vain, not to work on one day of the week does not require an extraordinary degree of moral strength. Moreover, some sins as, f. inst., lying, are not even mentioned in the Decalogue.

The inferiority of the Ten Commandments as a moral code

is further attested by Jesus Christ himself. He places his new precepts in the Sermon on the Mount expressly over and against the corresponding ordinances of the Old Testament. That he intended to teach a new and truer morality is proved by his well-known introductory formula: "You have heard that it was said to them of old time....but I say unto you." With Jesus Christ it is no longer the actual crime alone that is forbidden. The very first wicked thought that may lead to the committing of a crime is a sin.

Luther therefore might have dropped the Decalogue and substituted in its place a manual of Christian ethics based directly and exclusively upon the revelation of Jesus Christ somewhat after the manner of the "Two Ways" in the *Didache*.

But we must not overlook one most important fact. Luther's position resembled to a certain extent that of Jesus Christ himself. The leading men in the Church, the pope, the cardinals, the archbishops, and bishops, not to speak of the inferior clergy, were arrayed solidly against him. They occupied "the chair of Moses." Since times immemorial, the people honored them as the fountain heads of all religious wisdom and authority. These authorities denounced Luther everywhere as a deceiver, an impious libertine. In opposing the many errors of the Roman Church, the reformer had to recognize the scruples of the weak. For their sake, it must have been a real relief to him to emphasize his acceptance of the doctrine and discipline of the old Church wherever possible.

The Decalogue had been brought into the Christian Church surreptitiously after the Pauline tradition had become obscured and weakened. In Luther's age, it was universally recognized as the final and most comprehensive revelation of the will of God. By rejecting the Ten Commandments, when he prepared his catechism, Luther would have given color to the charge that he was a lawbreaker, impatient of any wholesome restraint.

Thus the great reformer had to retain the Decalogue. But in doing so, he did not deny his better judgment for a single moment. We have seen how freely he treated the Old Testament text of the commandments. Those omissions and alterations, however, are of relatively little importance. Luther's real work on the Decalogue is contained in the explanations which he added

to the single commandments. These explanations supply all the deficiencies of the Jewish Decalogue from a Christian standpoint. They change Jewish prohibitions into truly Christian commandments. The first commandment, "Thou shalt have no other gods before me," assumes under Luther's genial touch the meaning, "We should fear, love, and trust in God above all things." The commentary on almost all the other commandments consists of a negative and a positive part. Of the commandment "Thou shalt not kill," f. inst., Luther says: "We should fear and love God that we may not hurt nor harm our neighbor in his body: but help and befriend him in every bodily need." While such wise and true words of his are not derived directly from the mouth of Jesus, they certainly breathe the genuine spirit of our Master and Saviour.

That is by no means an individual opinion. Koestlin, the scholarly biographer of Luther, writes on this question: "In explaining those Mosaic commandments, quite in harmony with what he taught also elsewhere about their use in Christendom, he rises from the beginning above the form of the Old Testament letter by reducing each obligation to the fundamental duty of fear and love of God, he joins to what is forbidden there, the positive moral requirement, and gives the commandments and prohibitions that comprehensive extension which Jesus in the Sermon on the Mount wants them to be given."

Nobody claims infallibility for Luther. He not less than his great authority St. Paul knew but in part and prophesied in part. But, as for the Decalogue, he undoubtedly stands for the truth, whereas Zwingli and Calvin followed a retrograde movement, which is still causing much confusion and delay. But it stands to reason that the Reformed Churches will in the end acknowledge also here as in so many other things the correctness of Luther's position.

They have, especially in America, conformed to his opinions and convictions in many things even now, though perhaps unconsciously. The principle which guided Zwingli and Calvin in all problems connected with our religion was: *Everything not expressly ordained in the Bible is un-Christian and as such to be abolished.* Luther, on the other side, was convinced that every-

*thing not expressly forbidden by Jesus Christ and his apostles was permitted unless otherwise improper and unbecoming.*

The Medieval Church had produced quite a number of excellent Latin hymns. Luther regarded them as a very effective means of edification. He therefore gave his Church the first German hymns, the first-fruits of a rich and glorious harvest. Zwingli and Calvin, however, were unable to find hymns in the Bible. They met only with psalms. Thus they insisted on the chanting of psalms to the exclusion of hymns in their churches. That prejudice, which still lingers in some places, delayed the birth of English hymnody for almost two centuries.

Zwingli pointed out to his adherents that the Holy Scriptures say nothing about the use of the organ in divine services. That musical instrument was indeed invented during the Middle Ages. The Reformed Churches felt therefore in duty bound to banish the un-Biblical organ from their houses of worship. Also this prejudice is fast disappearing among our Reformed brethren.

The temple at Jerusalem had neither paintings nor statues. The New Testament is silent as to similar adornments of Christian Churches. Hence Zwingli and Calvin had the beautifully painted windows of the churches under their control smashed and replaced by ordinary window glass. The statues and paintings were taken away, and the frescoes which covered the inside walls of the churches were hidden under a thick coat of white-wash. That accounts for the severe simplicity of all the earlier Reformed Churches and meeting houses. Artistic adornment of churches was thought to be a mortal sin, a transgression of the second commandment. Here too, the present generation has deliberately renounced the error of their fathers. Almost all our Reformed Churches that can afford to do so have storied windows. The interior walls likewise begin to be decorated with taste and art, not to mention the ambitious architecture of our church buildings.

All these facts go very far to demonstrate the superior intelligence and sound common sense of Dr. Martin Luther, who was never carried away by such ludicrous misconceptions. He pleaded from the very beginning against the iconoclasts that the arts should not be crushed by the gospel but should be employed in



serving God who had given them and in making the gospel more attractive. Lutherans must feel a just pride in seeing the father of their Church thus vindicated. But, at the same time, we greet in this important revolution that has been going on quietly in the Reformed Churches a welcome proof of the victorious strength of truth. What has happened and is still happening in this respect contains a fair promise that the attitude of the Reformed Churches towards the Decalogue will likewise undergo a complete change in due season.

## ARTICLE VI.

## MODERN THEOLOGICAL THOUGHT IN GERMANY.

BY PROFESSOR GEORGE H. SCHODDE, PH.D.

It is now about twenty years since that keen and incisive observer, the late Dr. Howard Crosby, in view of the growing influence of the theological thought of German universities on the scholars of the American churches, repeatedly raised his voice in warning against the dangers of "Teutolatry." Is it not now high time that this warning should be repeated and emphasized? The fact of the matter is that the ideas and ideals of German theological savants have become all powerful factors and forces in moulding the spirit and teachings of American theologians. At any rate this is the case in all the leading denominations in this country except the Lutheran. It is a singular fact that that Church which historically and by kinship is most closely related to the Germans is the section of the American Church which is least influenced by the ups and downs of modern theological thought in the land of Luther; while those denominations which trace their origins rather to Geneva than to Wittenburg are devoted adherents even of the whims of Germany's theological thinkers and writers. Of the more than eight thousand Lutheran pastors in America there is not a single one as far as known who is willing to accept the Higher Criticism and the advanced or radical thought of theological Germany; and the theological seminaries and the professors in the Lutheran seminaries of this country seek their inspiration and guidance rather in the orthodox theology of the heroic period of the Church, in the Reformation and the immediate succeeding generation of great thinkers of the Church, than in the leaders that now set the pace in the theology of Germany. What the psychological explanation of this noteworthy phenomenon is, can perhaps be the subject of debate; but an important element in the answer will doubtlessly be the fact that Lutheran theologians understanding better than non-Lutherans the ups and downs of theological schools in Germany, each one of which in its day

and date claimed to have in its possession the true science of theology but nevertheless was compelled in the course of time to give way to another school, antagonistic to it yet equally sure of its position, do not take the teachings of the modern school, although insistent on its claim to represent the *non plus ultra* of Wissenschaftlichkeit so seriously. In the light of experience and of the history of German theological thought, it is always wise to adhere to *festina lente* in accepting what is proclaimed as the latest and most scientific results of German theological thought.

But be this as it may, the fact of the matter is that Germany's influence is aggressive and so-called advanced theology is practically supreme. The proud claim of *Germania docet* was never better established than in the case now. Theological thought is now adays both international and national. It is international in so far as practically the same problems and perplexities are before the Church and theological thinkers in all lands, the days when such discussions would be localized being now past; it is national in the sense that all new movements, both good and bad, in modern theological thinking originates in Germany. Not England, not France, not Switzerland, not Holland, not America has in our time originated a new distinctive trend or school of theological thought. The theologians of these lands may have modified in details what they have learned from their German masters, but the creative genius in this department must be credited to the Germans, even in those cases where the application of a principle to theology is the point of issue, which principle may not have been of German origin. The most potent factor in theological thought too in our times is that of naturalistic development, a principle first emphasized by English savants; but the application of the principle to Biblical and theological problems, from the most innocent phases of this application to the ultra rationalistic Monism of Haeckel, has been made most consistently and persistently by the Germans. And all the world anxiously listens to what the German theologian has to say, and nowhere are the new pronouncements of the university theologians of the Fatherland more eagerly recorded, believed and repeated than in America. When Professor Harnack in Berlin catches a cold there are a host of zealous followers in America

who take out their handkerchiefs ready to sneeze. The most independent people on the globe are the least independent when it comes to theological thinking.

These and similar facts make an inquiry into the character of German theological thought anything but a work of supererogation, and a brief analysis of the genius and spirit manifesting themselves in this thought is both beneficial and interesting. The strong features of German learned thinking in general and of theological research in particular are both marked and excellent. The highest ideal of German scholarship is expressed by the word *wissenschaftlich*, freely rendered scientific according which the Germans claim that all their learned research and study is conducted solely in the interest of truth and with perfect independence of party or a school, seeking truth solely and alone for truth's sake and without any consideration of how this truth can affect current forms of thought or creed. And this ideal they claim to attain by accepting only what they can demonstrate, by a perfect absence of prejudgments, by considering every science *ab ovo* and presupposing nothing. *Absolute Voraussetzungslosigkeit* is really the fundamental ideal, which if attainable would be a great and a good thing. But the claims that German learned research, including German theology, is *voraussetzungslos* is simply incorrect. In the very nature of the case such a thing must be regarded as impossible. In every department, even mathematics, a *principium*, a beginning is a foundation upon which to build further and that too on other grounds than those of logic and argument. A conservative Biblical student frankly recognizes that he constructs his system of Biblical truths on the basis of the inspiration and divine character of the Scriptures; yet he concedes the fact that these things are to him truths not because they have been demonstrated logically or by argument, but of which he is morally certain, which certainty he has attained through the effects which the contents of words of the Word of Truth have had upon him. There is a deep spiritual and psychological truth in the teachings of the Lutheran fathers that the basis of our certainty of the divine character of the Scriptures and the religion they teach is the *testimonium Spiritus Sancti*. The inspiration of the Scripture is a principle that cannot be demonstrated or proved by ordinary

logic and argument, but like all spiritual convictions is a moral certainty, made all the more certain because of this fact. A conservative\* Bible student is perfectly willing to say that his science is not *voraussetzungslos*, but correctly insists that this feature makes his views not less sure and certain, but more sure and certain, as spiritual convictions in the nature of the case are the strongest in the mental and moral makeup of man.

Nor can the theology of Germany claim that it is *voraussetzungslos*. There is not and has not been a school of advanced thought in Germany for centuries which has not consisted in the application of the teachings of a certain philosophical school to the contents of the Scriptures and of theological science. The Baur or Tübingen school of a generation ago was the application of the principles of Hegel's philosophy to the interpretation, or rather misinterpretation of the facts of New Testament and earliest church history, according to which the latter "Catholic" Christianity of the early church was the result of a compromise between particularly the antagonistic Christianities of Peter and of Paul. Again the Ritschl school, with its anti-metaphysical character, its denial of *Seinsurteile* in reference to the great transcendental truths of Christianity, such as the Trinity, the divinity of Christ and the like and its exclusive recognition of *Werturteile* in regard to these essentials of the Christian's system was merely the application of Kant's philosophy with its doctrine of the impossibility of knowing *Das Ding an sich* to the facts of Christianity. Wellhausenism, the *religionsgeschichtliche* school and the more modern types of radical Biblical theologies are all only diverged forms of the philosophy of development, and that too, natural development, to the facts of Christianity as to its origin and growth. To use the words of the elder Delitzsch, the modern school represents the "era of Darwin's theology." And this is at times openly acknowledged by its advocates. When Kuenen in his last great work openly declares in defining his "Standpoint," that from the outset he regards the religion of the Old Testament merely as one of the greatest religions of the world, nothing less bad also *nothing more* he demonstrates in his accustomed blindness the Darwinistic Precrustian bed to which he is determined to fit the contents of the Scriptures. And when Harnack in his *Essence of Christianity* declares that any

violation of the ordinary laws of nature must be rejected in tracing the origin of Christianity, he thereby *a priori* excludes the possibility of miracles in the interpretation of the New Testament facts. Indeed if "scientific" theology consists in the objective consideration of these facts in the case without any subjective prejudgments on the part of the student, the conservative rather than the advanced man has the right to claim that he is proceeding in a scientific manner, since the former's prejudgments or standpoint is based on the Scriptures themselves and accept their claims, while the latter stands out from a standpoint suggested by a subjective philosophy and creed. And for this reason it is not surprising that a minimum of fact will supply a maximum of hypotheses along these subjective lines. The whole Babel-Bible controversy inaugurated by the younger Delitzsch, in which the Old Testament religion was made out to be only an offshoot of the Babylonian, was really based only on two things claimed to be facts, and at least one of these, the presence of the name Jehovah in Babylonian literature, is in all probability fiction, and if not fiction is not sufficient by far to support the hypothesis erected upon it by the Babylonian school. It is indeed a grievous mistake to imagine for a moment that the radical teachings of German theological savants are the expression of a superior wisdom or a deduction from facts not accessible to the average student; this radicalism is as a rule the result of a preconceived philosophy with which the facts of the Scriptures are made to agree, *nolens volens*.

This subjective character of advanced theology in Germany also explains the remarkable rapidity with which one school crowds into the background another. What is today being declared to be the "sure" results of scientific research will tomorrow be discarded to give way to something equally radical; and the ease with which this is done is both amusing and instructive. It is only a few years since the Wellhausen gospel of Israel a religion to the effect that this was purely an unfolding of natural religious genius of this people, uninfluenced by the creed and faith of other oriental peoples, held absolute sway; now the new religico-historical school comes along and declares that this is all wrong, and that a "real scientific" conception of the Old Testament religion shows that it is entirely dependent on the

teachings and tenets of other religions, especially that of Babylon, and therefore practically without all unique *sui generis* elements. The lessons taught by the rapid succession of various schools of theology in Germany are very instructive. It appears that as a rule there underlies the teachings of each school an element of truth, the exaggeration and abuse of which constitutes its stock in trade, and the residuum of which truth remains a permanent possession of theological science long after this particular school is dead and gone. There can be no denial of the fact that the Baur school has taught us a more correct historical conception of the developments of the early church, and that the Wellhausen school has rendered services of a similar nature, over against the rigid dogmatical conception of older generations, in regard to the Old Testament history, and for this reason these schools have not been an unmixed evil. Their existence and work is largely merely a case of history repeating itself, as the recognition of Christian truths has as a general thing been effected in this way throughout the history of the Church. But it is a serious blunder either to claim or regard these schools as representing finalities in theological thought; properly considered they are at best tentative efforts and stages toward the discovery of truth.

There of course can be no denial of the fact that German theological research like all the learned investigation in that country is thorough and deep, but it is such only in a certain sense; it certainly is not broad, and the ordinary rule is that however thorough a German theologian may be in his own particular little world, he is very ignorant in all other lines, and therefore does not have that breadth of judgment and vision which enables him to adjust what he has learned to the work which is being done in another department. This brings with it as a natural consequence that in all other lines besides his own German, the theologian too must depend on and cannot independently judge of the merits or demerits of the work done by others even in departments closely united with his own. In Germany there is and naturally must be a greater dependence on "authorities," an acceptance of what other men say in their field than this is the case where theological scholarship is broad as well as deep. Critical theology has its traditions just as much



as conservative, and the tyranny of the former is beyond dispute. How many or rather how few of those who talk glibly concerning the post exilic origin of the Levitical code in the Pentateuch or regard the non-Jonannine authorship of the Fourth gospel practically as an axiom have really investigated these problems for themselves? Yet a single fact may be discovered some fine day that overthrows such fundamentals of the critical creeds at once. Only recently Prof. Lietzmann of the University of Jena himself a radical, showed that Gnosticism is not a post-Christian but a pre-Christian form of philosophy, and thereby deprived the opponents of the Fourth Gospel of one of their chief arguments. Only a few short decades ago only the so-called "golden circle" of Pauline Epistles, Romans, Corinthians, and Galatians, were considered as "scientifically secured;" now Harnack can declare it to be "scientific" that all of the New Testament books, with the exception of Second Peter, are in a certain sense, at least secondarily genuine. German theology shows all the strong and weak marks of intensive specialization; one power is the determination to discover at all events something that is new. According to German scholastic canon, he is not a savant who merely knows or utilizes what others have known, but a scholar must discover new things, and this naturally is a temptation to sensationalism even in the sacred precincts of theology. That radicalism should be and is a feature of German theology is only natural and almost necessary, as he only has the ear of the public, and at the universities has the chance for promotion, whose investigations result in things not only *nove* but also *nova*. The wonderful industry of the German theologian in the collection of new facts, in the investigation of new fields is deserving the widest recognition, but his handling of new facts is in only too many cases purely subjective and unscientific and characterized by bold sensationalism.

The question is often asked, if an American student of earnest religious convictions should continue his studies at a German university. The answer is both yes and no; all depends on circumstances, and the chief circumstance is the student himself. If he is clear in principles and judgment, his own master and not a blind follower of lauded savants, he can sit with profit at the feet of the German theologians; but he must exer-

cise the same independence of thought over against their teachings that they do over against the conclusions of other men and times. If such a student, however, cannot judge all things and keep that which is good, the independence, the radicalism of the German university theologians will do him more harm than good. Some time ago Professor Krueger, of the University of Giessen, declared that it is a theological teacher's first duty to "endanger the souls" of his students, meaning to make them doubt in order thereby to bring them to an independent recognition of the truth. If the latter would always follow upon the former the process would not be so dangerous; but in only too many cases the student never gets beyond the period of doubting.

Just what will be the limit of Germany's influence on the theological thought of America, which now has apparently reached the high-water mark, only a prophet and a prophet's son could say. But the time for a sober reflection of which this all may mean for the Churches of this country is certainly at hand. "Extremes touch each other," is true of German theology too. American theology can and has profited much by contact with the theological thinking of Germany, but much harm has been done, and it is unwise to ignore the latter while commending and appreciating the former. A more judicious attitude of mind should under all circumstances be observed over against the latest theological importations from the Fatherland. This is a lesson that the American Church must yet learn.

## ARTICLE VII.

## INFANT SALVATION.

BY SAMUEL SCHWARM, D.D.

Many persons, even many otherwise intelligent Christian people, have no clear idea as to how infants are saved. All believe that infants dying in infancy are saved and go to heaven; but just how, or through what means they are saved, they do not know. Some believe the infant is pure and perfectly innocent and needs no saving grace prior to the actual and conscious transgression of God's laws. Others believe that although the infant is in a sinful condition, owing to its birth from sinful parents, that this sinful condition is not reckoned against it until it incurs guilt by actual transgression, and that then it must, of course, repent and believe on Christ if it would be saved.

I have heard in promiscuous conventions, such as Sunday School and Christian Endeavor, composed of delegates of different denominations, many and conflicting opinions in regard to how children are saved. Some incline to the idea that the infant, especially the child of Christian parents, is born in the Church and is in a saved state. Others incline toward the opinion that the child is not in the Church by virtue of its birth, but that it is perfectly fitted for the Church and should be received into it at the very earliest moment that it can make a confession of Christ, without requiring it to go through any special religious experiences. Others contend that even little children are sinful and need conversion before they are ready for Church membership, just as much as adults need conversion. They contend that children should manifest deep conviction of sin and experience a real sense of pardon before they are received into the Church. These hold revivals and decision days for the conversion of the children and insist on their coming to the mourner's bench in order to experience religion. And they tell of many instances of very bright and wonderful conversions of very young children. Others contend, although they too believe the

child must be converted before it can be truly a Church member, that such experiences on the part of children are abnormal and unnatural and should not be required or expected. And they recite instances of children being received into Church without any such experiences, who made most active and grand Christians, even more so than some of those who claimed to have wonderful conversion experiences.

The lack of uniformity of belief in regard to the religious status of the infant, among the ministers of the different denominations, and sometimes among the ministers of the same denomination, and also as to how the grace of God is applied and sealed to the infant, has astonished me. They are all sure that the child who dies in infancy is saved and goes to heaven, but as to why and how it goes to heaven they are not agreed. Some say, "Because it is pure and innocent, and because Christ said, 'Of such is the Kingdom of Heaven.'" Others say, "Because it is forgiven and cleansed for Christ's sake." But none of them, outside of a few Lutherans one meets in such conventions, seem to have any definite conception as to how this forgiveness and cleansing is conveyed and sealed to the infant. They believe in some way, either at the time of death or after death, the merits of Christ's death are imputed or conveyed to the child, but as to how it is done, they have no clear plan or conception. They, as a rule, have no conception that there is any definite means of grace for the infant that is too young to understand the preaching of the gospel. Baptism to them, in so far as the infant is concerned, seems to have no influence or effect whatever. It is merely an outward sign of a covenant of grace, not an instrument of grace at all.

The Lutheran Church, alone among the Protestant Churches, appears to have a clear and consistent doctrine in regard to the regeneration and salvation of the infant. It is a doctrine that I wish to present and discuss in this paper. It is a doctrine that is thoroughly fortified by Scripture, and is, consequently, of great interest and comfort to Christian parents, especially to such as have buried infant children.

## I. THE NECESSITY OF INFANT REGENERATION AND SALVATION.

The Lutheran Church teaches the necessity of infant regeneration and salvation, and emphasizes it. It believes and teaches that children are born in sin and are, consequently, under the wrath of God and lost forever unless saved through the atoning blood of Christ. The Augsburg Confession, Art. II, says, "All men begotten after the common course of nature, are born in sin; that is without the fear of God, without trust in Him, and with fleshy appetites; and this disease is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit." And the same article also, "condemns all who deny this original fault to be sin indeed, and who, so as to lessen the glory and the merits and benefits of Christ, argue that man may, by the strength of his own reason be justified before God."

The Augsburg Confession does not know of any such a thing as a pure and innocent, or sinless, infant by birth. It says: "All men begotten after the common course of nature, are born in sin." This is still the teaching of the Lutheran Church the world over, though she well knows that much of the secular and religious teaching of this age is opposed to this doctrine. But she does not derive her doctrines from these sources; she draws them from the Bible, which is the Word of God.

The Confession says: "Man is born in sin." This is in perfect accord with the Word of God, Psalms 51, "I was shapen in iniquity and in sin did my mother conceive me." The Psalmist evidently refers to his, as yet, unshapen substance itself as having sinful potentialities and as being distasteful to God. Hence, he also says in the fifty-fifth Psalm, and it is repeated in Romans V, 10-18, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one, etc. Therefore, by the deeds of the law no flesh shall be justified in his sight." Job asks the question (14:4): "How can he be clean that is born of a woman?" and: "How can a clean thing come out of an unclean?" And Jeremiah declares (17:9): "The heart is deceitful above all things and desperately wicked." And

in the book of Proverbs (22:15), we read: "Folly is bound up in the heart of a child." And in Eph. (2:3): "We are all by nature the children of wrath, etc." This, "No, not one" and "No flesh," etc., certainly excludes infants from being righteous and from being justified in God's sight other than through Jesus Christ, His Son, whose blood cleanseth us from all sin. These phrases were evidently intended to mean everybody. That idea could not be expressed more clearly and emphatically. Hence, the Confession agrees with the Word of God.

But it has been strongly urged against this doctrine of infant depravity that the child certainly cannot be depraved and a subject of eternal death before it even knows right from wrong. This implies an inadequate conception of what natural depravity, or original sin, really is, and also a denial that it is really sin at all. This conception of sin would define it as a conscious, willful, actual, transgression of God's law; and this is a correct definition of the first sin, namely, the sin of Eve, and also, of that of Adam, and of many other sins. But it is a very inadequate conception of sin in general, as it is presented to us in the Word of God. "Sin is, indeed," the transgression of the law (John 3:4), but it is, also, "all unrighteousness (John 5:17); i. e., everything that is not right is sin, whether it is by commission or omission, whether it is merely a disposition towards evil or merely an absence of righteousness.

This lack of righteousness and disposition towards evil is, as the Confession says, "truly sin." The Apology to the Augsburg Confession says: "It is further taught that since the fall of Adam all men who are naturally engendered, are conceived in sin and are born in sin, i. e., they all from their mother's womb, are full of evil desires and inclinations, and can have by nature no true fear of God, no true faith in Him." Melancthon says in regard to this passage: "We deny to those propagated according to the carnal nature, not only the acts, but also the power or gifts of producing fear or trust in God." The formula of Concord says: "Original sin is not a sin that is committed, but it inheres in the nature, substance and essence of man. So that if no wicked thought should ever arise in the heart of corrupt man, nor idle word be spoken, nor wicked deed be done, yet the nature is nevertheless corrupt through original sin, which is

born in us by reason of the sinful seed, and is a fountain of all other actual sins, wicked thoughts, words and works, as it is written (Matthew 15:18): "Out of the heart proceed evil thoughts, etc." Also (Gen. 4:5 and 8:21): "The imagination of man's heart is evil from his youth." And the Formula of Concord again says: "We believe, teach, and confess that original sin is not a slight, but so deep a corruption that nothing healthy or uncorrupt in a man's body or soul, in inner or outer powers remains, but as the Church sings:

Through Adam's fall is all corrupt,  
Nature and essence human."

Natural depravity, or original sin, according to the Confessions, and they are in harmony with the Word of God, consists of two things, absence of righteousness, i. e., of the fear of God and trust in Him, not only in acts, but also in the very ability to produce them; and in the possession of sinful appetites, or evil desires and inclinations. But they are careful to teach that this original sin is not man's real nature or substance, but that it merely inheres in his nature and corrupts it. Man's nature is not sin, but sinful.

In this doctrine the Lutheran Church rightly insists that this lack of righteousness and possession of evil desires is not merely an imperfection to which little, if any, blame adheres, but that it is really sin in the sight of God and deserving of eternal death or banishment from God. The question is not whether God will condemn man because Adam sinned, but, "what is his condition as he is by being naturally engendered? Is he righteous? or is he a sinner?" The Confession says: "He is a sinner and under the condemnation of God's law, i. e., he is ignorant of God." The Scripture says he is at "enmity with God, not reconciled with Him neither indeed can be (Rom. 8:7); "That which is born of the flesh is flesh," (John 3:6); that "We are all by nature the children of wrath even as others (Eph. 2:3.) "Sinful man begets children after his sinful nature and not after his regenerated nature. The ferocious nature of the lion and tiger are already in the innocent looking and playful cub and kitten. So also the venomous nature of the viper is already potentially in the apparently lifeless egg. All that



is needed to develop the real nature in these creatures is time and favorable surroundings. The only way in which the development of the true nature of the lion, the tiger and the viper out of the cub, the kitten and the egg, can be prevented is to destroy them entirely; or else, if it were possible transform their natures completely. So sin, or "folly" is bound up in the heart of the child." It merely needs time and provocation to develop it, unless the heart is entirely transformed and renewed, by the grace of God. Hence it is written that the unregenerated nature "can not see the kingdom of God." "And verily, verily, I say unto you, Ye must be born again." (John 3:1-6.)

This doctrine of original sin, or of natural depravity, is the necessary background to Art. IV. of the Confession, on justification through faith in Jesus Christ, the Son of God. Man is by nature a lost and condemned creature, not merely sick or imperfect, but really lost and condemned, and he can only be saved by being made whole through Christ. Culture, penance, or the ignorance of affairs, will by no means remove the doom. The only cure for this inbred depravity is, "Being born again of water and of the spirit," or "By the washing of regeneration and the renewing of the Holy Ghost." (Tit. 3.) Hence the Confession condemns "such as teach that a man may be justified before God by the strength of his own reason and thus lessen the glory of the merits and benefits of Christ."

One of the greatest needs of our times is evidently a clearer and fuller knowledge and conception of sin as it is set forth in the word of God and as it manifests itself in human nature. The greatest crimes and most fiendish outrages, at least in the rich and influential, are being excused or exonerated on the plea of imperfection or unfavorable environments or heredity. The reason so many are satisfied with a mere human savior, or no savior at all, is because they do not understand sin as it is revealed in the word of God, as the thing that God hates with all His pure nature. Infants are probably saved if they die before the age of accountability; but they are not taken into heaven because they are innocent by birth, but because in some way the saving grace of God, as it was manifested in and through Christ Jesus, is applied to them.

In the Old Testament dispensation the infant was held to be

a sinner and under the condemnation of the law of God and was, consequently, included under the covenant of grace, of which circumcision was the sign and seal (Gen. 17: 9-14). The circumcised infant was an heir of all of the promises just as really as the adult believer, but the uncircumcised infant had no assurance of heirship, but was cut off from Israel, "for he hath broken the covenant," it was declared (Gen. 17:14). Hence circumcision was the means or channel through which God made the infant an heir of the promises made to Abraham, which promises embraced a savior and salvation to a believing Israel. We see, therefore, that God provided for the infant under the Old Testament Dispensation; indeed the Old Testament covenant was a covenant that was generally entered into with infants after Abraham had circumcised the adults of his household. The covenant was made only with the males, but it embraced the females also for in that covenant the family was the contracting party with God rather than the individual.

## II THE DIVINELY INSTITUTED MEANS OF SALVATION FOR THE INFANT IN THE NEW TESTAMENT DISPENSATION.

The Lutheran Church teaches that Baptism is the divinely appointed means of saving grace to the infant in the New Testament Dispensation. It has superceded circumcision, as an initiatory rite in the Church of God or Christ, and is in the New Testament Dispensation the ordinary means of grace to child. It does not teach that the Holy Spirit may not, in cases of necessity, make use of some other means of grace, but that baptism is the ordinary means of conveying saving grace to the child.

That the infant must be regenerated or renewed before it can enter heaven, we have already learned from Christ's plain language to Nicodemus (John 3), for He says, "Unless any one be born again he cannot see the kingdom of God". But what does it mean to be born again, or regenerated? The word regeneration is from the Latin word, *regenerare*, and means to bring forth again, to renew; and in ecclesiastical Latin it means to make new, to be born again, or to be made a new creature. It implies that man is spiritually dead and under eternal doom of death, unless he is renewed, born again, or from above, or of God, or is made a new creature in Christ Jesus his Lord. And when the

word regeneration is connected with baptism, it means that this new birth, this process of renewal, is ascribed to baptism, in whole or in part, as the means or channel, through which God, the Holy Spirit, produces this great change. It does not mean that the Holy Spirit produces this great transformation through mere water, "For baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word." It is well to bear in mind this Lutheran definition of baptism in the discussion of this subject. "It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the Word of God, the water is simply water and no baptism. But with the Word of God, it is baptism, i. e., a gracious water of life and a washing of regeneration in the Holy Ghost; as Saint Paul says, (Tit. 3: 5-8), "According to His mercy He saves us, by the washing of regeneration and the renewing of the Holy Ghost." (See Small Catechism). "Therefore it is not simply water, but a divine, heavenly, holy and blessed water, and in whatever other terms we can praise it, all on account of the word of God, which is a heavenly, holy and blessed word, that no one can sufficiently extol, for it has and is able to do all that God is and can do (since it has all the virtues and power of God comprised in it)." (Large Catechism). According to the Lutheran conception of baptism no one is ever regenerated by mere water, but by the Word of God which is in and with the water, and is the principal thing in baptism. Thus it was the Word of God through the prophet Elisha that made the water of the Jordan a saving water to Naaman rather than that of Abana or Pharper.

But is this renewal of the spiritually dead heart, this new birth, ever ascribed to baptism in the Sacred Scriptures, or is it ever associated with it in such a way as to imply that baptism is an instrument, or a means, used by the Holy Spirit, through which He works this great change in the sinful soul? The Lutheran confessions imply that baptism is so used by the Holy Spirit, namely, Augsburg Confession, Art. II, "And this disease, or original fault is truly sin, condemning and bringing eternal death now upon all that are not born again by baptism and the Holy Spirit;" also, Art. IX., "Of baptism they teach,

that it is necessary to salvation, and that by baptism the grace of God is offered, and that children are to be baptised, who by baptism, being offered to God are received into God's favor. They condemn the Anabaptists who allow not the baptism of children, and who affirm that children are saved without baptism." In regard to the effects of baptism Luther says in his Small Catechism, "It works the forgiveness of sins, delivers from death and the Devil, and confers everlasting salvation on all who believe, as the word and promises of God declares." In the Large Catechism he declares, "Baptism promises and brings victory over death and the Devil, forgiveness of sins, the grace of God, the entire Christ and the Holy Ghost with all His gifts."

Is this teaching of the Confessions in harmony with the Sacred Scriptures? From an attentive examination of the Word of God we will find that baptism is associated with the preaching of the Word of God in the production of this renewed life in the soul, that the gift of the Holy Ghost either follows baptism as an effect or goes before as a foundation, in which case, baptism is used by the Holy Ghost to complete and seal the work already begun by the Word of God. In the Acts (2:38) Peter said unto them (those who were convicted of sin through his sermon on the day of Pentecost), "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." In Acts (8:12) we read, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." And Acts (10:48) we are told, "Then answered Peter, Can any one forbid water that these should not be baptized, who received the Holy Ghost as well as we," i. e., Cornelius and his house. "And he commanded them to be baptized in the name of Jesus Christ." And Acts (18:8), we are told that, "Crispus, the ruler of the Synagogue, believed in the Lord with all his house and many of the Corinthians hearing believed, and were baptized." Also in Acts (16:30) Paul said to the Jailor, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway."

In all of these cases baptism is connected with the believing, and the process of becoming a new creature in Christ Jesus is not supposed to be completed without it. It appears to have been considered an essential instrument in the process. But it is not, as may be hastily conjectured, and as some teach, a mere confessional act on the part of the sinner, but act on the part of God whereby he imparts forgiveness of sins and bestows the gift of the Holy Ghost; for in Acts (2:38) Peter links the forgiveness of sins and the gift of the Holy Ghost directly with baptism. In the case of Cornelius there was a bestowal of the Holy Ghost, miraculously, prior to baptism, but nevertheless baptism was administered immediately as though it was necessary. But it was not absolutely necessary as a confessional act on the part of Cornelius, for he was already a believer and had been approved of God when he was ordered to send for Peter.

According to the teaching of Peter, therefore, the entrance into a state of grace and salvation is affected, in whole or in part, at least, through baptism; for he speaks of it as a means through which souls are saved, namely (1 Peter 3:21), "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the interigation of a good conscience towards God, through the resurrection of Jesus Christ.)" Baptism, therefore, according to Peter, works the forgiveness of sins and purifies from an evil conscience (Acts 2:38 and 1 Peter 3:21). According to Paul baptism is the means of bringing the sinner into living fellowship with Christ and making him partaker of His death and resurrection; for in Romans (6:3-4), he says, "Or are ye ignorant that all we who were baptised into Christ were baptized into His death. We were buried therefore with Him through baptism into death; that like as Christ arose from the dead through the glory of the Father, so we might walk in newness of life." As Christ was raised from the dead, so through baptism the sinner is also raised from the death of sin to a newness of life in Christ Jesus. Paul also speaks of baptism as a putting on of Christ i. e., the putting on of His righteousness and the manner of His life, and not making provision for the flesh to fulfil the lusts thereof (Rom. 13:14). And Annias, the preacher of Damascus, as quoted by Paul, calls it a washing away of sins (Acts 22:16); "And why tarriest thou? Arise

and be baptized and wash away thy sins, calling upon the name of the Lord." And Paul also (1 Cor. 6:11) calls it a washing, viz, "And such were some of you; but ye were washed, but ye were sanctified in the name of the Lord Jesus Christ, and in the Spirit of our God." Also in Titus (3:5) he speaks of baptism as a washing of regeneration. And Christ also speaks of being born of water and the Spirit, which must refer to Christian baptism. Paul also speaks of the Church being cleansed through water (Eph. 5:26-27), "That he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing, that it should be without blemish." This also must refer to Christian baptism, for how can the Church be washed with water other than by the individuals being cleansed through the water of baptism?

These passages certainly teach, if they teach anything, that Christian baptism has a very important part to perform in the cleansing of the sinner from his sins and in making him a new creature in Christ Jesus his Lord and Savior. Justification, regeneration, and sanctification are all ascribed to baptism as a means (1 Cor. 6:11 and Tit. 3:5). It would be very strange if these terms should have a clear and distinct meaning when applied to the preaching of the Word of God but should have no meaning at all, or an entirely different meaning, when applied to baptism.

Lutherans believe they have a meaning, and one that is not ambiguous. "They, therefore, reject the view of those like the Quakers, who maintain that baptism is not necessary because the Holy Ghost is given immediately and directly without the external word and sacraments; also the view of those like the Unitarians, who hold that baptism is simply a ceremony of initiation into external church-membership; also, the view of those like the Baptists, who hold that baptism is primarily the act of the convert who therein makes a profession of a regeneration that has already taken place and thus reject infant baptism; also, the view of those, so common among the Reformed Churches, who believe that baptism is only a sign and seal of a covenant of grace, not a direct instrument of grace." In contradistinction of all of these views the Lutheran Church teaches,

in perfect accord with the Apostles and early Church Fathers, that baptism is a direct instrument or channel of grace: "For by the Word and Sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the gospel, to wit, that God not for our merit's sake, doth justify those who believe that they for Christ's sake are received into favor." (A. C.)

But it may be said, as it is by certain parties, that baptism, while it is all this to the believing adult, was never intended for the infant at all. But Lutherans believe it is, and so teach in their confessions. They base this belief upon the Word of God and the practice of the early Christian Church. The Augsburg Confession (Art. IX.) says: "And that children are to be baptized, who by baptism, being offered to God are received into God's favor. They condemn the Anabaptists who allow not the baptism of children, and who affirm that children are saved without baptism." Melancthon, in speaking of this article in his Apology, says: "As we condemn most other errors of the Anabaptists, we condemn this also, that they dispute that the baptism of little children is unprofitable. For it is certain that the promise of salvation pertains also to little children (that the divine promise of grace and the Holy Ghost belong not alone to the old, but also to children). Neither does it pertain to those outside of Christ's Church; where there is neither word nor sacraments, because the kingdom of Christ exists only in the Word and the Sacraments. Therefore it is necessary to baptize little children, that the promise of salvation may be applied to them, according to Christ's command (Matt. 28:19): "Go ye therefore, and disciple all nations, baptizing them, etc." Just as this salvation is offered to all, so baptism is offered to all, to men, to women, to children, infants. It clearly follows, therefore, that infants are to be baptized, because with baptism salvation (the universal grace and treasure of the gospel) is offered. "And in the Smalcald Articles (Art. V.) it is said: "We hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church, and the Church should administer it to them." And the Large Catechism says, "That the baptism of infants is sufficiently proved from His own work, viz, that God sanctifies many of them who



have been baptized, and has given them the Holy Spirit, and that there are yet many of them even today in both whose life and doctrine we perceive that they have the Holy Ghost. But if God did not accept the baptism of infants, He would not give the Holy Ghost, nor any part thereof, to any of them, etc."

This teaching of the Confessions is most certainly, also, in perfect accord with the Sacred Scriptures. The last command of Christ to His disciples was: "Go ye therefore, and disciple all the nation, baptizing them, etc." Nations are composed of infants as well as adults. And the Jew, living under a dispensation whose covenant especially included children, and whose sign and seal was administered to them constantly, would not have understood that children were to be excluded from the new dispensation and its sign and seal, viz, baptism, unless it had been expressly stated. But it was not so stated. But instead, Peter, on the day of Pentecost, in his sermon explaining the new dispensation which was being ushered in, said, "The promise is to you and your children." What else could that mean to a Jew than that his children should have a place in the new dispensation as they had in the old. And that children are to be baptized is clearly implied in the household baptisms by the Apostles. The word, *Oikos*, means family; and a family implies children. That the early, and later, Church, also, understood the New Testament to teach the baptism of children is very evident from the unbroken custom of infant baptism in it on down to the Reformation. Since the Reformation the Anabaptists and Baptists sects alone have rejected infant baptism. (See Kurts "On Infant Baptism," "The Baptist System Examined," by Siess, and the Theologies of Martensen and Valentine and other Lutheran and Calvinistic authors.)

It is also said by the opponents of infant baptism, that the infant cannot exercise faith, and, therefore, the infant should not be baptized, for it will avail it nothing. This position is substantiated on two grounds, viz, (a) that faith is absolutely necessary to insure the benefits of baptism; (aa) that faith cometh by hearing. The passage that is used to substantiate the first ground is (Mark 16:16), "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is a strong probability that this passage is not authentic, it is

not so regarded by the Revised Version. But, even if it is authentic, it is very clear that its significance must not be pressed too hard, or else it will pin one on one of the horns of an ugly dilemma, viz, that, either all children exercise conscious faith, or, else, all are damned. For, if it is impossible for any one to be saved, even though he be baptized without faith, then infants must either exercise conscious faith or be damned. This passage evidently does not teach that the mere absence of conscious faith damns. But it teaches that the presence of wilful disbelief, or unbelief, even though one has been baptized, damns. Any other interpretation proves too much. This is especially true of those interpretations that apply it to children as well as to adults.

The passage that is used to substantiate the second ground is (Romans 10:17), "So then faith cometh by hearing, and hearing by the Word of God." It is said children cannot understandingly hear the word of God and can, therefore, have no faith and can, consequently, not be participants of the benefits of baptism. This passage like the other, if pressed too hard will prove too much. If a conscious faith is absolutely necessary to salvation, and an understanding hearing of the Word of God is absolutely necessary to faith, or for the reception of the grace of God, then one must either take the ground that the infant can understandingly hear the Word of God and believe or else that it is damned. This passage evidently, like the other, is to be applied only to adults, who are capable of an understanding hearing and a conscious faith. Paul is speaking of the joy given by the first messenger of the gospel coming to a benighted people, for he says: "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" Adults alone were in his mind when he said, "Faith cometh by hearing." That is evidently the way it must come to the adult unbeliever, but that certainly is not intended by the apostle to mean that the grace of God cannot come to the infant in some other way.

These contentions by the opponents of infant baptism, that a conscious faith is absolutely necessary to baptism, have led some of our Lutheran theologians to contend for an infant faith. But there is no positive Scripture for this, and it brings in an insuperable psychological difficulty, i. e., in the minds of many, at

least. It is not necessary to take such a position in order to maintain the Lutheran contention in regard to infant baptism, for the same argument that is used to prove that the grace of God cannot enter the soul of the infant through baptism, may be used with equal force to prove that it cannot enter the soul of the child at all. And, therefore, the subject of Infant Faith is not even mentioned in any of the Lutheran Confessions, except in the Large Catechism, and Luther merely brings it forth there as a problem for the theologians to wrestle with. Lutherans teach and believe that a conscious faith is absolutely necessary to the validity of the sacraments in those who are capable of exercising such faith. They do not believe that the sacraments justify by the mere outward act. The adult must exercise a living faith, and so, also, must the infant, as early as capable of so doing, or else the sacrament will avail nothing. But until that age comes the infant is in a passive state and capable of having the grace of God communicated to it by God's Spirit, or, else, there cannot be any grace for it at all. Certainly the dear Lord did not overlook the children in his provision of grace for a lost humanity. He said: "Suffer the little children to come unto me." How? Certainly through that ordinance which He instituted as an initiatory rite into His kingdom. If this is not so the infant under the New Dispensation is not as well off as the infant under the Old Dispensation was, for under that dispensation the infant was made an heir of the covenant of grace by circumcision. Unless baptism is the initiatory rite for the infant into the kingdom of God, or Christ, and makes it an heir of the promises of that kingdom, there is no revealed means of grace for the infant and no positive assurance that it is an heir of the kingdom of God at all. Then the parent of the Old Dispensation, who had a sign and a seal that his child was an heir of the promises had the advantage of the Christian father, for all that the latter can do, if baptism is not such a sign and seal to his child, is to hope his child will be accepted.

The question is not, Have little children been included in the redemption wrought out by Christ, but by what means is this saving grace of God applied to them? It is not sufficient for the sinner to be pardoned, he also needs to be made a new creature in Christ Jesus. Through what means is this new life com-

municated to the infant and sealed to it? The Confessions say, "By Baptism." And so say also the Lutheran theologians. Gerhard says, "To infants baptism is, primarily, the ordinary means of regeneration and purification from sin. Infants through baptism receive the fruits of the Spirit of faith." Baumgartner says, "As the whole Church is cleansed by the washing of water through the Word (Eph. 5:26), this applies also properly to infants, for they, too, though unclean by nature, are nevertheless to be engrafted into the Church." Valentine says, "The first effect of baptism is to give children the status of accepted subjects of grace, a state of sealed acceptance with God in and through Christ," And the second is, "It effects membership in the Church, identifies with the body of believers, gives a place within the fellowship of faith and Christian obedience." He also says, "The child may properly be said to be regenerated through baptism, but only in the sense that the established vital and grace conveying relation may be said to hold in its provisions and forces the final covenanted development."

That the Holy Spirit is able to communicate His gifts of grace to the heart of the passive, unresisting infant is evident from what took place in the condition of the circumcised child, and in the case of Jeremiah and of John, the Baptist, both of whom are said to have been filled with the Holy Ghost from their mother's womb (Jer. 1:5 and Luke 1:15). And Isaiah and Paul also speak of having been called and separated from their mother's womb to their work (Isaiah 49:1-5 and Gal. 1:15). Samuel and Timothy also were infant trophies of the sanctifying power of the Holy Spirit. In the Word of God in baptism the Holy Spirit is present and opens the infant's heart, and puts His gift of grace into it; and the infant keeps it in its own way, and in the course of Christian nurture, embraces it with ever increasing consciousness and strength. Even as those children (Mark 10:16) were able to receive the blessings of the Lord Jesus, so also can infants receive the blessings of baptism. This is all that is implied in the Lutheran doctrine of infant baptism, viz, that the Holy Spirit can and does, in his own way, bestow His gifts of grace in the heart of the unresisting infant in its baptism. The Lutheran Church practices infant baptism solely because she believes it is in harmony with God's command, and

she does not doubt God's ability to bestow upon the baptized infant His gifts of saving grace. Doctor Krauth says, "Divine covenants do not require consciousness on the part of all whom they embrace. On the contrary they embrace not only infants, but prospectively generations unborn, as for example the covenant with Abraham and his seed after him, sealed by the sacrament of circumcision." Valentine adds to this that, "This original covenant is the very one under which baptism, taking the place of circumcision, is administered to children now. It is the everlasting covenant, for the unification and fellowship of God's people (Rom. 4:1-17; Gal. 3:6-9; Col. 2:10-12; Acts 2:29). It is the Church's charter for Infant Membership and application of its sealing sacrament."

Baptism, therefore, according to the teachings of the Lutheran Confessions and Lutheran theologians, which surely are in harmony with the Word of God, is the appointed means of grace and salvation for infants wherever the gospel of Christ is preached. God is undoubtedly able to save the unbaptized infants, who die in infancy, in some other way. But to those to whom the Word of God has been preached baptism is the means of grace to their children. And Christian parents should under no circumstances neglect to have their children baptized, and thus bringing them into blessed covenant relation with their God and Saviour Jesus Christ, and thus putting them into the line of grace and blessing. It is a great thing, as we have learned, from circumcision to stand in right ceremonial relation with God, but baptism not merely places the child in right ceremonial relation with God but it also conveys the gifts of the Holy Ghost.

To neglect it, and therefore despise God's ordinance and gifts of grace, will bring guilt upon the parents, if not loss to the child. In the Old Testament covenant the uncircumcised male child was cut off from Israel (Gen. 17:14); "For he hath broken the covenant." The Lutheran Church, however, does not teach that the unbaptized infant is lost. It hopes and trusts that God in His infinite wisdom and power and great mercy will save it, if it dies in infancy, but this does not excuse the parent who neglects the application of the revealed means of grace for his child.

### III. THE IMPORTANCE OF CHRISTIAN NURTURE AND TRAINING IN INFANT SALVATION.

The Lutheran Church does not believe or teach that the administration of baptism to the infant completes the process of infant sanctification and salvation. She regards it as only the beginning of a new creature, as but the transplanting of the infant from the kingdom of Satan into the kingdom of Jesus Christ, and not as the completion of the process of making a full grown man or woman in Christ Jesus. Hence she believes and teaches that it is exceedingly important that this new life which has been begun be most carefully nurtured and trained. The physical infant needs long and most careful nursing and training to make it a grown man or woman. And the spiritual infant certainly needs no less careful care and continual training to perfect its spiritual growth and character. That these spiritual infants may be thus carefully cared for and trained the Lutheran Church exacts most solemn and sacred vows or pledges of parents and sponsors that they will thus care for and train those for whom they seek the grace of baptism. These parents and sponsors are required to be believers in the Triune God, Father, Son and Holy Ghost, and to set before these children godly examples of living, and to bring them up in the nurture and admonition of the Lord; to teach them the doctrines of our most holy religion, and to see to it that they, when they come to the proper age, learn the doctrines of the Word of God and confirm, for themselves, their baptismal covenant. And pastors are most solemnly charged to faithfully care for and feed these lambs of the flock; in pastoral visitations, in catechetical instruction, and in the services of the sanctuary. Many, also we fear are not so faithful in keeping these vows as they should be, but we have reason to believe that there is a more general faithfulness along these lines in the Lutheran Church than there is in Churches that do not make these requirements. I have heard pastors of other denominations say, "The Lutheran Church takes better care of her children than any other Protestant Church." Lutheran Churches and parents as a rule make much of the nurture and teaching and training of children in the home, in the Sunday School, in the catechetical class and in some of her di-

visions, in parochial schools. In some of our Churches, it is true, catechetical instruction had fallen largely into disuse, and other methods had been substituted, but it has been reinstated and is being most diligently practiced. This is as it should be, for it is absolutely demanded by our doctrine of infant baptism. We cannot otherwise be consistent with our doctrines. The nurturing, teaching and training, in the doctrines of our most holy religion, of these baptized infants in our homes must also be universally revived and most diligently practiced by parents and sponsors, if we are to maintain our position and overcome the evil influences of the world. Lutheran parents must not do, as some worldly parents do, pay more attention to poodle dogs, cats, parrots and trumpery than to their immortal children. And I am almost certain that the Lutheran Church will have to resort again, where it has been neglected, to the parochial school, or to some substitute for it; for the present mode of catechetical instruction used by the most of our General Synod congregations is very inefficient. It does not allow sufficient time to thoroughly indoctrinate the catechumens. To my mind it is very clear that the heresies that are so rife in many of the denominations are largely due to a lamentable deficiency in doctrinal teaching and spiritual culture in the homes and churches. How can young people be expected to know the true doctrines unless they are taught them? They will never learn them from mere appeals to the emotions. The Lutheran Church of this country has not yet suffered much from the prevalent skepticism, but she too will be come infected unless she remains true to her customs and most thoroughly indoctrinates and trains her infant members in her most holy faith. The very best way to forestall heresy is to fill the young mind with the true doctrines. Then the young mind has the antidote and the poison can do little harm.

The Lutheran doctrine of infant salvation demands the very best nurture and training of the little ones possible. Let others neglect their children spiritually if they will, expecting in later years to bring them to Christ in some emotional way, but let Lutherans most diligently teach their children, that they are not little heathens, outside of the fold of Christ, but that they belong to Christ by virtue of their baptism, and that they should be careful to honor and glorify God in their souls and bodies which are



His, and prepare themselves most diligently for the active duties of the Church and the Christian life. This will have a most blessed influence over them, for they will realize that God did not overlook them in his plan of salvation, but most graciously considered them and provided for them. It is also most comforting to parents, for they in baptism have a visible sign and seal that God has applied and will make effectual unto their children the saving grace of the Lord Jesus Christ, unless they reject it in later life.

## ARTICLE VIII.

## "FOREIGN RELIGIOUS SERIES."

*Edited by R. J. Cooke, D.D. Published by Eaton & Mains, New York. 16 mo. cloth. Each 40 cents net.*

(BY PROFESSOR JOHN O. EVJEN, PH.D.)

It was a happy hit when Dr. Cooke conceived the idea of "editing" the English translation of the excellent German series of theological brochures *Die Biblischen Zeit-und Streitfragen*, edited by Dr. Fr. Kropatscheck, Professor in the University of Breslau. Three and a half years have passed since the first contribution to this series appeared. Since then every month has brought a new one. Three complete series and the first half of the fourth have been published. Among the contributors are Lemme, R. G. Grützmacher, König, Köberle (deceased), R. Seeberg, A. Seeberg, B. Weiss, Barth, Riggenbach, Junker, Nösgen, Bachmann, Sellin, Hase, Beth, Oettli, Feine, Ewald, E. F. Karl Müller, Orelli, Jeremias, Wilke, Kawerau, Schultze, Lotz, Kirn, Ecke, Hunziger, Kunze, Bonwetsch, Buhl, Haupt, Heinrici, Ihmels, Kittel, Lütgert, Stange, Strack, Zahn, etc. In this circle are theologians of the very conservative, of the modern-positive, of the mediating, school. The liberal theologians, or the left wing, have not been consulted; these by preference contribute to Schiele's *Religionsgeschichtliche Volksbücher*, whose keynote has been struck by such radical works as Bousset's *Jesus* and Wrede's *Paulus*. The aim of *Die Biblischen Zeit-und Streitfragen* is to acquaint the cultured and educated lay people with the research-results of a positive theology which is scientific and modern in the word's best sense—thus to arouse a greater interest in the study of the history of revelation and redemption. The authors are convinced that there is a wonderful history directed by God which has reached its zenith in our Lord Jesus Christ. They are recognized scholars of high rank in their several fields of research.

The sale of these "*Zeit-und Streitfragen*" has been remarkably

great. No similar undertaking of the century has met such a growing support as this. Every college, every seminary, every pastorage in our land should make friends with this series. They do not offer platitudes, religious prate without content. No one can peruse them without getting, if possible, a truer and more historical appreciation of the revealed religion than he had before. The translation will be a boon to many.

The brochures that have been assigned to me for review are treated below, each receiving a separate discussion, no attempt being made to proceed by a comparison of merit or argument.

THE PECULIARITY OF THE RELIGION OF THE BIBLE. BY CONRAD VON ORELLI, PROFESSOR OF THEOLOGY AT BASLE. PP. 84.

Two-thirds of Prof. von Orelli's brochure on the peculiarity of the religion of the Bible relates to the Old Testament, on which he speaks with the authority of a specialist. As far as the German specialists in O. T. research are concerned, the Hengstenberg or the synagogic conception of the writings of the Old Covenant has been set aside as unscientific. Orelli of Switzerland is no exception. This, however, does not hinder his being classified with the conservatives. As such, his opinions deserve consideration, for the dicta of Wellhausen and his followers are now being questioned as never before.

Orelli rejects the Wellhausen-Stade theory, that the O. T. religion was the worship of Jehovah as a limited tribal deity, who was originally a god of weather and war, but exercised no authority beyond his people and country—and a god without ethical qualities. He therewith dismisses the idea that monolatry (not monotheism) originated in the time of Moses, and that the prophets in the eighth century were the founders of ethical monotheism. Orelli here agrees with the Scotch scholar James Robertson; and calls attention to the fact that one of Wellhausen's ablest followers, Prof. Baentsch, now emphasizes the necessity of revising the historical-evolution schemes of his master. Our author rightly contends that, notwithstanding the childlike imperfection in which God is presented in the earlier narratives, he is nevertheless the Almighty God who dwells in

heaven, the creator of everything which is on earth, the all-ruling who exercises righteous judgment over all nations. God was well known to the fathers prior to the birth of Moses. The name of Abram, for instance, was not the name of a tribe, but of a person. This can today be scientifically affirmed with greater certainty, as may be shown by the monuments, than it could have been thirty years ago. What the spiritually enlightened Israelites since Abram professed as their religion, constitutes the "Old Testament religion" over against the significance attached to the term by Wellhausen. It was a monotheism which, however, became purified and developed itself from Abram to Moses, from Moses down to Amos and Isaiah, from these down to Jeremiah. The author appeals to the new name in Exodus 6:3, because a new name never means for the ancient Hebrew a mere formal change in the appellation, but has always its objective cause in the new relations of the named.

We are next shown that the higher knowledge of God came through individuals. With the Greeks, the Romans, the Egyptians, the Babylonians it was different. They had no such religious authorities as Moses, Samuel, Isaiah, Jeremiah. Hammurabi, for instance, declared that he received his laws from the sun-god. In the introduction of the code of Hammurabi that ruler mainly claims divine authority for his legislation, which, in content, has nothing to do with religion. For religion itself, the Babylonian never appealed to Hammurabi. The priesthood was an authority for him, but only on account of its superior knowledge. The personality of the priest or the soothsayer was unimportant. But the religion of the Bible was personal, hence original, vital. And it was witnessed by men who had experienced God's manifestations.

The God who made himself known to the Israelites was absolutely personal. This is the second characteristic whereby Israel's religion differs from that of the cognate nations, which also were not far from being monotheistic. Orelli here objects to the hypothesis that from belief in demons (Animism) developed in time belief in gods; and from this, final belief in God. This hypothesis, he says, is supported neither by history nor by the condition of the savages of the present time (e. g., the Fan people on the Congo, the Australasian Negroes). It is only an

assumption that belief in one God is generally the result of a long historical development. While in Israel Jehovah remained one and the same indivisible God, in other nations the deity multiplied. Orelli further opposes those Assyriologists who assert that the writers of Genesis, Judges, Samuel, Kings, had in view an astral scheme according to which earthly events were ordered. He maintains that the God of the O. T. rules in nature and history without being dependent on any scheme. God is thus personal and sovereign. To this must be added that his religion is ethical, differing from the ethnic religions, where prostitution of women and men, human sacrifices were religious demands. Finally, Israel's religion was not the religion of castes.

The author next traces the development of the relation of the O. T. Church to God, as it is witnessed in the prophets and the psalms. He then presents Christ as the perfect bearer of God-communion, and by contrast shows the utter unfitness of Mohammed and Buddha. Buddha can be wholly fancied away without any detriment to his system. Not so with Christ, by whose person the new relation with God is conditioned. The founders of the other religions taught. But teaching was not the essential service rendered by Jesus to humanity. His suffering and death was his principal work, for which his teaching was preparatory. The view of Ritschl concerning the ransom is contradicted. The death of Jesus could not have been a mere didactic martyr-death. The author, after defining the specific in Christianity as lying in the person of Jesus united with God and in his unique intercession for man, concludes with some excellent remarks on the essence of the Church and on its characteristic life-forms, the two sacraments.

OUR LORD. BY E. F. KARL MÜLLER, PROFESSOR OF THEOLOGY IN ERLANGEN. PP. 103.

E. F. Karl Müller defends the belief in the deity of Christ. He examines the title, The Lord, by which, best of all, the most ancient Christendom addressed its Master and Redeemer. He contends that the term is Messianic, and that nowhere in the New Testament is there a trace that people who believed in Jesus at all had practically addressed him otherwise than as the Messiah

of God, whom one invoked as God himself, and to whom one submitted as to the Divine Lord. Although the author accepts the Gospel of John, he collects his evidence from the epistles of Paul and from the Synoptics, thus leaving John out of consideration, so as to give the "critical" theologians no ground for complaint against the source-material examined. Notwithstanding he succeeds admirably in showing that one cannot get rid of the fact, that in all the writings which originated not long after the death of Jesus, we meet with harmonious adoration of the "Lord," which raised him far above prophetic-human measure and placed him on a level with God. There is, he says, no indication in the principal epistles of Paul—written about twenty years after Christ's death—that they had first to bring about a new estimate of the person of Christ. Many places are adduced from the Synoptics to show that Jesus was to the Church what Jehovah was to the congregation of the Old Covenant. "Jesus is the Lord, the historical manifestation of God the Lord, around whom the salvation-congregation was gathered; and Jesus himself claimed this position." Jesus, accordingly, is not what modern rationalism claims, a prophet of God, the most pre-eminent, and peerlessly surpassing all others. On the contrary, he is the self-realization and presentation of God in history, in short "The Lord." Prof. Müller's discussion, which also embraces the relationship of Son and Father, is thorough and commendable. He makes generous allowance for doubtful readings and passages, and yet proves that the way to the full heights of belief in the divinity of our Lord is open, if one only accepts the substantial claims which the Jesus of the oldest sources make. He admits that historical uncertainties and unsolved dogmatic questions abound. But he also maintains that the fundamental position is religiously and scientifically justified "For whether one looks for still another Jesus behind the oldest sources does not depend upon science, but on belief or disbelief in the 'Lord.' In this department nothing can be obtained by force when the first suppositions are wanting. We may and must satisfy ourselves with this, that faith may very well exist not in spite of the sources, but through the sources. Thus a good conscience will unite with religious certainty."

THE SINLESSNESS OF JESUS. BY MAX MEYER, LIC. THEOL. PP. 46.

Max Meyer, pastor in Gottberg, Neumark, displays a keen psychological analysis in his treatment of the problem. "The Sinlessness of Jesus." First he proves that Jesus, according to the Scriptures, is without sin. We are presented with the testimonies of Judas, Pilate and his wife, of the Roman centurion under the cross, of the penitent thief; with the testimonies of the disciples and of the Master himself. The cardinal passage is Heb. 4:15. Here, as everywhere in the sacred Record, Jesus appears as human, but sinless. His cleansing of the temple, for instance, does not imply passion and violence. It does imply the wrath of love free from all selfishness. The extraordinary calling of Jesus entitled him to such an action. This action, however, could not at all be accomplished without a deep and shocking sense of the offense. But such seriousness and zeal is purely human and humanly great.

Jesus was human. Liability to error is not an irregular sign of being human. The liability of Jesus to error is thereby also given. His inner life grew. His soul is a finite quantity, confined to temporal and spacial limits; its development also progressed under certain national, physical, geographical, climatic conditions. Hence it follows that Jesus without prejudice to his infallibility in the sphere of revelation could err in the periphere sphere. And in testifying of his ignorance concerning the time and hour of the last judgment, Jesus himself acknowledged the limits of human prophecy. Whoever is offended at this, says Meyer, forgets that perfection in the matters at issue belongs not to his office, and therefore a defect therein cannot consequently be a reproach to him. The office of Jesus is exclusively religious.

Meyer's claim that liability to err is a consecutive criterion of being human is correct. But his distinction: infallibility in matter of salvation revealed, liability to error in periphere territory is criticised in another contribution to the "Foreign Series," *Jesu Irrtumlosigkeit*, by Lemme. Meyer does not, of course, grant for one moment that Jesus could err in the sphere of religion. He does, however, claim that Jesus erred in interpreting the story of Jonas, in seeking fruit of the fig tree, in his application of



Psalm 110, in proclaiming the time of his second advent. The English translation expurgates this, which is not fair to the author unless he has permitted it. On the other hand perhaps, it is fair. For the author really does himself injustice, in as much as his claim, that Jesus could err in the peripheric sphere, appears to have no organic connection with the rest of his apology for the sinlessness of our Lord. It may be dispensed with, just as we dispense with Luther's theory of predestination, without disturbing the organic whole of the Reformer's theology.

Our author next discusses the fact that Jesus was tempted like ourselves. He clearly brings out the fact that sinlessness is not a metaphysical property. It is the ability to sin and not to have sinned. The temptations of Jesus were real. He often exhibited great feeling: at the sepulchre of Lazarus, in the rejection of Peter, in the Garden of Gethsemane. He was tempted by his relatives, by the scribes, by Peter, by the devil, and by his sufferings. But all the temptations were brought to him from without. No temptation existed for Jesus from an inherent, sinful desire already found in him. There was not in him a disposition to sin which must first be overcome. His humanity was untouched by sin. For sin is an anomaly. No one will assert that the more we sin, the more human we become; on the contrary, the less we have to do with sin, the nearer we come to the ideal of humanity. This ideal is personified in Jesus.

Though without sin, Jesus did not possess from the beginning the perfection which excluded advancement. Moral progress consists not merely in the negative, that one is evermore free from sin. It needs also something positive, a growth and a getting strong in the good. The negative moment of growth ceases in the case of Jesus. He had to do with the positive moment, he had ever to choose and learn. As Hebrews says, he learned obedience, that is he rose not from disobedience to obedience, but step by step from obedience to obedience.—To be tempted from the outside is not sin. The thought of evil is in itself indifferent; it was indeed sin were it produced in the soul of man himself. But there is a point where temptation becomes sin, where one makes advances to evil with a sympathizing disposition, draws feeling and imagination into the company, thus causing

perversion of judgment, schism in the inner man and the forsaking of the high divine order of life.

Meyer is most successful where he interprets the temptation by the devil and the temptation in Gethsemane. The interpretation is open to exegetical objections. We cannot, however, read these pages without feeling that Jesus was assaulted by tremendous powers, and that he remained firm, maintaining himself by the whole energy of his sacred will which was anchored in God.

To give a satisfactory solution of the problem, the Sinlessness of Jesus, may surpass all human effort. But Meyer's booklet on the subject is full of suggestions and inspiration, even where we differ with him. His style has lost its pointedness in the English translation, whose language nevertheless retains quite much of the smoothness of the original. I see no gain in the altered paragraphing used by the translation nor in the omission of the foot notes. Where the original (p. 22) has a Greek word in Greek type, the translation would do well to retain it. "Hesitates" (p. 19) should be modified by a negative adverb. The cancelling of several paragraphs in succession (p. 10 of the original) or whole lines (p. 11) is fair neither to the author nor to the public. These objections are not to be understood as minimizing the English dressing of the book, which feels the necessity of adaptations. We only question if they are necessary.

THE NEW MESSAGE IN THE TEACHING OF JESUS. BY PHILIPP BACHMANN, PROFESSOR OF THEOLOGY IN ERLANGEN. PP. 60.

The aim of Prof. Bachmann's brochure is to answer the questions: Where does the independence of Jesus begin? What is the New, which separates him from his surroundings? What new thing did Jesus teach us? Every scribe, said Jesus, which is instructed into the kingdom of heaven is like a householder who brings forth out of his treasure things new and old. Things new and old means here authoritative and personal, traditional and newly received, acquired and experienced, common and individual. Jesus himself was such a scribe. But he was more than a scribe, as he was more than a prophet. To seek his originality in his teaching would seem a mistake, for his teaching and person go together. But since his speech is the revelation

side of his nature, it is natural to seek for the New in his teaching.

The New did not consist in monotheism, which every one now well knows. Nor in universalism, for the idea of an international religious communion as the ideal of the future is already met with in the O. T.; it is not even wholly foreign to rabbinic Judaism. It is also wrong to say that the real merit of Jesus consisted in his merging the religious in the moral. Equally objectionable are the answers given by the liberal theology. Here we have Otto, who praises Jesus as the awakener of inward piety and the discoverer of moral personality; and Jülicher, who teaches that Jesus gave to the world unselfish love, a new ideal of piety, joyous belief in the Father in heaven; and Harnack who claims that the Master's peculiar life-content consists in his new knowledge of God, which did not exist before. Affiliated with the views of these theologians are those of Bousset and Pfliederer. All these agree in this that Jesus discovered the Father for humanity and that he revealed what genuine belief and true love is. Humanity, accordingly, had made advance in seeking God. But Jesus was that organ through which humanity made the most decisive advance in the development of its relation to God. Bachmann regards these answers insufficient and proceeds to give us the true answer.

What did Jesus really teach? "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." The hearers of this had an elementary notion of the kingdom. The emphasis in this passage therefore, is not at all on the object of the statement, but on the statement itself: "AT HAND" is the kingdom of God. The statement means that in the great world of realities something has changed, something new, great, glorious has come to pass and comes to pass. This is no teaching, but a *message*. A new message of the great deeds of God—this is the New in the teaching of Jesus. He was in a position to give the people a living relation to the new message, hence the appeal, which he adds, repent. "At hand" means "come nigh" or "being near." The scribes knew not what was the most important—that now, just now, the kingdom of God makes its beginning with power. So foreign was their conception of the kingdom that they could not perceive it in its coming. They

were ignorant that now and in Israel "is the time and place where the . . . . attitude of God expresses itself most peculiarly and vitally in its singular manner." God had decided now to do something on his part which he had not done before: to perform great deliverance-deeds and works of healing on them that were bruised and miserable. This power of help is the "violence" with which the kingdom of heaven now advances. One can perceive that the kingdom of God is come, from the fact that Jesus delivers the miserable demoniacs from their tormentors. The kingdom is the victorious war with which God comes upon the "strong man," the prince of this world. But the highest energies of God are manifested not in the outward, but in this—that he grants the spirit of regeneration. The New which God does now in order to realize that approach of himself and of his kingdom is this—that he gets ready to bring about the precious sum of promises which Jesus promised in the Beatitudes. The highest treasures of his life and his love God has kept under lock and key till then; now he opens them up and a fulness of help, consolation and blessing runs through the poor world to redeem it—this is the meaning of the new message which Jesus brings. The divine message not only required a mouth that proclaimed it but also a hand which executed it. Only one could answer to the requirements: Messiah who taught that God arose to transform the world into a kingdom of heaven through Jesus of Nazareth. The New of the Nazarene's teaching is comprised in John 3:16.

NEW TESTAMENT PARALLELS IN BUDDHISTIC LITERATURE. BY  
KARL VON HASE, PROFESSOR IN BRESLAU. PP. 62.

Prof. Hase, in his "N. T. Parallels in Buddhistic Literature" shows us how to meet the propaganda of Buddhism in Christian lands. He calls attention to the progress of the Buddhistic movement in England and in Germany especially. The Buddhistic Catechism in the English language, by Olcott, has been published in its thirty-fifth edition and translated into more than twenty languages. The Englishman's interest in this religion is to some degree accounted for by British rule in the East. But in Germany other reasons must be sought. Here the propa-

ganda was started by Schopenhauer, Edward von Hartmann, and Nietzsche, deriving much support from colonies like Friedrichshagen, through their poets and novelists. Missionary circles have been organized, a Buddhistic periodical has sprung into existence, and much enthusiasm has been aroused. Among its converts Buddha's religion counts journalists, philosophers, and theologians. There are theologians who claim Buddhistic influences on many parts of the Gospel, generally theologians who advocate the evolutionistic philosophy of religion. A pioneer in these claims was the philosopher Rudolph Seydel, who thought he could see Buddhistic influences on fifty-one places in the New Testament.

Hase claims that the fancy of the spirit for Buddhism is not merely a whim of certain circles, a spiritual sport, a mere accident. The pessimistic conception of life finds often in this oriental religion a thrilling expression for its disposition. He admits that there are surprising similarities between Christianity and Buddhism: they are, however, only apparent and fallacious.

Foremost among the parallels in the life of Jesus and of Buddha are the supernatural birth and the incarnation of the deity. Our author rightly calls them analogies, but analogies independent of borrowings. They simply indicate a common belief in the supernatural birth of a Holy Child. Of other events for which parallels are claimed in Buddhistic literature can be mentioned the baptism (as given in the Gospel of the Hebrews), Jesus walking on the sea and Peter sinking, the conversation with the woman at the well, the widow's mite, the Prodigal, the transfiguration. Hase, in taking up these and others, shows in each instance the independence of the New Testament. It has not borrowed from Buddhism. Quite often the analogies respond to the psychological need of faith, which is present in all ages. This need somehow leads to an apotheosis of the historical Savior. Aside from the want of scientific proof that Christianity has borrowed from Buddha, it is hardly creditable that the biography of Buddha, *Lalita Vistara*, should have exercised a power of attraction upon a primitive Christian. The narratives in *Lalita Vistara* and in Luke, giving us the history of Buddha and Jesus from their birth to their first public appearance are entirely in-

proportionate. The Buddhistic document is ten times as large as the Gospel of Luke.

In summing up, Hase considers it the glory of Buddhism that it first put the thought of redemption in the center of religion. But how different is this redemption from that which is taught by Christ. The former accomplishes itself in a purely intellectual way through the knowledge of folly which has caused existence, and through the complete resignation of every wish for existence. It has deeply felt the inexorable law of causality, but it has no comprehension of the human heart, no belief in grace. It is great in resignation, but this resignation has its cause in the contempt of the body and life in general. It knows the vanity of earthly things, feels the wretchedness of man, but it knows nothing of the optimism of Christianity. It considers non-existence as the happiest state. Its ethics is essentially negative, a morality which enables its adherents to suffer and endure, but not to act and work. It believes in no God, knows no Father. It is the negation of Christianity. The essence of the two religions must accordingly be proved to be the same for one as for the other, before the parallels can be interpreted as anything separate from coincident or analogy.

DO WE NEED CHRIST FOR COMMUNION WITH GOD? BY LUDWIG  
LEMME, PROFESSOR OF THEOLOGY IN HEIDELBERG. PP. 63.

The argumentation of Lemme aims to prove that Jesus is the one absolutely necessary and unrefusable mediator between God and man. Lemme is somewhat a man of the lash. And the result which he arrives at is due to a vigorous application of destructive criticism to all other alleged mediators or mediatory systems, old and new, rather than to a positive construction of the various factors which combine to make the intercession of Jesus possible, and necessary. The pretended assured results of negative criticism he says, are not assured, but entirely unsatisfactory. And too many of the philosophical systems have nothing but sterility to show. The historical in Christianity is done violence to by men like Lessing, Kant, and Eduard von Hartmann. They represent the view that historical information can only establish historical knowledge but never convic-

tion of truth. The fate of all historical religions is therefore relativity. Many modern theologians of the religio-philosophical school proclaim the same thing. They err. For religious philosophy is obviously impotent in reducing Christianity to a universal, natural religion; for who knows what this universal, natural religion is? Moreover religious conviction can never rest on philosophical constructions. Whose system is to be followed? Should a perfect one be found (but this is an impossibility), how long should he wait? The inability of philosophy in the present time along productive lines is very evident. This "is illustrated by its clinging to natural science, by eclecticism, and by the preponderance of the history of philosophy over the real work of thinking." There is not, nor can there be, either a fixed philosophy or a fixed religious philosophy. As soon as one leaves the firm ground of Revelation all the old mutually antagonistic world-views over which thinkers since times immemorial have quarreled, at once appear: pantheism, deism, even theism in its imaginable blending of color, systems that are unable to create a vital religion. Neither Buddhism, a religion without prayer; nor Mohammedanism, which submits to the necessity of a divine decree; nor Judaism, the slave of ritual legality, can give us religious certainty. Christianity is the only religion that can: to it belongs free faith, power of prayer, the victory of the good, the fruitfulness of moral action, divine rule, eternal life. But the peculiar essence of Christianity is bound to the person of Jesus Christ.

Lemme next shows that one can never rid himself of the question, What have I in the person of Christ? In a spirited style, with touches of fine irony, he indicates how this question wrestles with evasion in the materialism of Haeckel, in the pantheism of Paulsen, in the deism of Harnack, in the pessimism of Hartmann, in the optimism of Nietzsche, and (what the English translation has omitted) in the ethico-physical syncretism of Frenn's *Hilligenlei*. He justly censures theologians like Weinle and Bousset who endeavor to eliminate the retrospective elements in Christianity (repentance), or declare the Pauline contrast between sin and grace to be untenable. Would it not be better, he asks, if they would begin to preach the Gospel with the awakening sense of sin and not put aside the objective re-



conciliation of Jesus Christ. They should go back to Luther, who felt the full seriousness of the power of sin and the redemption through the Son of God. No independent religious elevation and no spontaneous ethical education goes beyond the sphere of naturalness. That which is born of flesh is flesh. Communion with the eternal God is possible only in our elevation above the natural. One cannot obtain the kingdom of God by ascending into heaven but only by receiving him who brought it down to us—Jesus Christ. Moral self-redemption obtains no God-communion. We cannot dismiss Revelation. We cannot deny the need of a mediator between God and man. We need the Christ of Scriptures, not a new Christ, for sin always remains the same. The invented Christ of modern programs is no soul-physician. We need the Christ of reality, the "King of Kings and Lord of Lords."

## ARTICLE IX.

## THE SUPERIOR ADVANTAGES OF CATECHISATION.

BY REV. M. M. ALLBECK.

What is catechisation, what is its object, is it superior to other methods in the attainment of this object, and why? These are the inquiries considered briefly in this paper.

To the inquiry, what is catechisation? we reply by quoting the late Dr. Henry Ziegler. Catechisation is the act of "instructing the youth, or beginners in general, in the principles of the Christian religion, by questions and answers." (1) This definition is no doubt somewhat modified in actual practice. We read of catechetical charts and hear of pastors delivering catechetical lectures, so that the method of instruction by means of printed questions and answers seems to be departed from in a measure, though the definition in general holds. It seems to be the fact, too, that in our English-speaking churches the catechising of adults has been practically abandoned for various reasons. Therefore the definition for catechisation as practiced in these days, might read, "It is the act of instructing the youth in the principles of the Christian religion."

What is the object of such teaching? Primarily it is "To convince of sin; to awaken faith; and to develop and perfect the Christian life." (2) This is practically the whole sum of Christian endeavor. A great many most desirable results are attained also, in connection with the attainment of the principal object, and which are auxiliary to it. Unlike any other educational endeavor, catechisation seeks to accomplish spiritual results. Though of course it develops the intellect, and does also really and truly fit men and women the better to earn a livelihood, it seeks as its end above all else eternal life, without which all else is vanity. We have here a most worthy object to strive for. It is one that may well engage the interest of parents, the co-operation of

(1) *Catechetics*, p. 7.(2) *The Preacher*, by Ziegler, p. 64, *The Pastor*, p. 184.

church councils, and the best efforts of pastors. It is a work angels would delight to do. Nothing else than the best method may be employed for its attainment. As to just what is the best method there is difference of opinion among the churches, but there ought to be no difference of opinion among Lutherans, and especially among Lutheran ministers. The principal method employed by Protestant Churches other than Lutheran, Reformed and Episcopal, is the revival. Pointed preaching, spirited singing, and fervent praying, all seasoned with the pathetic and emotional, are calculated to convict and convert the sinner. The revival is a necessity in many of the denominations because of the absence of some saner and more effective method of reaching the young at their most impressionable age. Evangelistic services are something of a necessity even among us because of persons who have grown up in some other Church and now affiliate with us, and for the sake of persons reared in homes indifferent to the religious culture of the children. It is a difficult and often impossible undertaking to gather such persons into classes for religious instruction.

The Sunday School and the young people's societies are looked to to accomplish the conversion and spiritual nurture of the young, and so they do in some manner. No one of us would be ready to say farewell to either of these agencies. They have their work to do and fill no small place in our present-day church life. All denominations encourage them in their operations, and wisely so; yet like the revival they are not to be considered by us as the best means of attaining spiritual fruitage. For our part, catechisation has ever approved itself as *the means* of reaching the young. More than this, we have never found any means to equal it in convicting of sin, awakening faith, and developing the Christian life. One who gave more than ordinary thought to the subject of catechetics wrote: "By this means, if by any means, the Lutheran minister has the very best opportunity to lay a solid foundation for the conviction of sin, and for true, genuine conversion to God." (3)

Of its importance Luther wrote in the preface to his *Smaller Catechism*, published in 1529, as follows: "The catechism is the

(3) *The Preacher*, by Ziegler, p. 64.

first and most important instruction for children. Catechisation ought to be diligently practiced by every parent at home, and by every pastor on the Sabbath in the church. No one can become master of the whole catechism, and hence all the members of the church should continue to study it. Let no one be ashamed of it, but adhere to it steadfastly, for it must remain and attain the ascendancy in the Church, though earth and hell rage against it."

Dr. Abdel Green speaks, in his lectures on the value and importance of catechetical instruction, in this fashion: "It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps most of our congregations. It is needed to imbue effectually the minds of the people with 'the first principles of the oracles of God,' to indoctrinate them soundly and systematically in revealed truth, and thus to guard them against being 'carried about by every wind of doctrine,' as well as to qualify them to join in the weekly services of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear." (4)

These are strong testimonials from able and widely separated sources. They practically declare that catechisation is superior to any and every other mode of reaching the heart for the Master. Let us now set to the consideration of the particular reasons for declaring that catechisation offers superior advantages in soul winning and nurture.

Our first proposition is that *catechisation is a systematic, personal, and constant effort* to enlist the interest of the young in spiritual things. Where the pastor is settled in his charge and conditions will permit, the work of catechisation is so systematic that children are enrolled year after year in organized classes. The pastor knows the ages of the children of his church and as soon as they reach a certain age they are enrolled, and it is a fact that often by the time of confirmation a child has been under instruction from six to eight and even ten years. The work will include not only the children of the church but children coming from non-Christian families. Frequently it results that the parents of such children are also won for God and heaven. Cate-

(4) Quoted by Dr. P. Anstadt in *Illustrated Catechism*, p. 3.

chisation offers one of the easiest and most effective means of reaching such people.

It is a *personal* effort. A pastor comes in close and sympathetic touch with the individual in the class, and through the child with the child's parents whom the wise pastor diligently seeks to reach with the Gospel. It is like Andrew finding Simon, and Philip seeking Nathaniel. It is like the Master teaching the Samaritan woman of the water of life. The personal interest and sympathy, and counsel, and prayer of a Godly pastor before the catechumens or in their homes is often more effective in converting the heart to God and nourishing the soul than are weeks of violent exhortation. No fruit is so well gathered as when hand-picked. Catechetical methods seem to have been employed from the earliest times. There was only one day of pentecost. The influence of Luther's catechisms was more effective in bringing about a reformation of religion than the dissertations of Eck and Tetzl and all the others of the pope's orators and preachers were powerful to prevent it. Some one has declared that with Luther's catechisms once installed the Reformation was inevitable.

The method has the good quality of being *persistent*. There is nothing spasmodic about it. The classes adjourn only during the summer as the public schools do. And though the catechetical classes are not perennial as the Sunday School is, the difference is more than made up because the catechist is always a person trained and qualified for his work, and he devotes a greater period of time to instruction in each recitation than is possible in the Sunday School.

A second proposition is that a *more thorough, more systematic and more comprehensive instruction is secured* by means of catechisation than by any other method. There is indeed some effort made in the Sunday School to secure thoroughness, and the Luther League topics are calculated to stimulate interest, study and research, yet it must be confessed that in spite of the excellent helps, teacher-training classes, etc., not a great deal is accomplished in the way of thoroughness. The attainment of knowledge for its own sake is not a sufficient stimulus ordinarily to inspire to diligent application on the part of the learner, and there are no tests or grade requirements for promotion. If this

be true of the Sunday School and young people's society, how much more true of the revival and other forms of Christian instruction that they fail in the accomplishment of anything like the thoroughness of instruction which characterizes catechisation.

Then as to *system* catechisation excels. There is scarcely any such thing as system to be discerned in evangelistic and revival efforts. Neither is there to be found in the regular Sunday sermons of pastors not using the Gospel and epistle lessons of the church year, anything much reducible to a systematic presentation of Biblical truth. There is but little more of a practical system in the International Sunday School lessons. They resemble the game of "hopskotch" in their jumping hither and thither. The arrangement of the Luther League topics is most admirable, and in so far as a consideration of them is possible in a young people's devotional meeting, they are excellent. But it remains for the catechism to give us a logical and systematic order in the study of the doctrines and duties pertaining to our holy Christian religion. To adduce the proof of this, there is first the decalogue to convince of sin, "To show the catechumen his ruined condition by nature, and the absolute need of a divine remedy." Then follows the Apostles' Creed to awaken faith in the ever-blessed Trinity, to inspire a love for the Church of God, confidence in the promise of the forgiveness of sins, hope of the resurrection from the dead and of life everlasting. Finally by means of prayer and the sacraments of Baptism and the Lord's Supper to nourish, develop and perfect the believer in the Christian life. Our catechism is admirable in the orderliness and system of the topics discussed.

Notice also that it is *comprehensive*. It covers the whole range of the soul's needs. From the condition of lost souls, in which we are by nature, we are led through the successive stages of conviction of sin, faith in God's mercy offered through Jesus the Christ, conversion and supplication for pardon, regeneration through Holy Baptism, and sanctification by a faithful and devout use of the Word of God and of the Sacrament of the Altar. Such wonderful comprehensiveness in such small compass! By industrious application the ordinary young man can, in a few months, cover the whole ground and obtain a very creditable

understanding of God's wonderful plan of salvation; yet so elastic is it that practically the whole field of Bible history and doctrine may be considered. In this case it would require years for the study and no man could fully comprehend it. Luther, the author of two catechisms and the restorer of catechisation to its useful place in the life of the Church, declared that though he was a doctor and a teacher, he needed to be a child in the study of the catechism which he reviewed and repeated in part every day. Luther's catechism has been called "a great little book," and so it really is.

In the third place we aver that *results show a larger real awakening to conscious divine sonship as manifest in fidelity to the Church and Christianity.* It is a well known fact that of the number who make a profession of faith in evangelistic and high-pressure revival meetings many do not connect themselves with any Church, and many others get no farther than on the probationer's list. If they do have the grace of continuance to be admitted into full membership, a portion of them need to be reconverted at the next revival. These same people point the finger of ridicule at our custom of catechisation, and uncharitably assert that Lutherans do not believe in conversion; that we receive unconverted persons into the Church. They think they prove it because they have got some nervous Lutheran to profess conversion in their emotional meetings. It is only reasonable to suppose that if their methods are superior to ours, their rate of increase would be superior to ours. The fact is, however, that year after year Lutherans lead all the other denominations in the rate per cent. of increase. This is not due to immigration either. The multitudes who come to the United States in these days do not hail from the Lutheran countries of northern Europe, but from the Roman Catholic countries of southern Europe. Our steady and splendid growth must be accounted for in some other way. President Roosevelt attempted a prophecy when he said the Lutheran Church is destined to become one of the two or three largest conservative denominations in the United States. We are already one of the three largest Protestant denominations, and the largest *conservative* Church. I venture a prophecy of larger grandeur than that of the President. I prophesy that, by faithfully employing the agencies peculiar to our Church ever since



the days of the Reformation, and by ringing true in our teaching to our magnificent confessions, we will eventually stand at the head numerically of all the Protestant Churches in this country. This prophecy is not by inspiration, but is based on conditions. I look upon our larger rate of increase as due largely to our work of catechisation which is receiving more diligent attention than it did a decade or two ago. We thereby most successfully "feed the lambs," and save them in larger proportion to the Church.

A writer in the *Lutheran Observer* of a date of more than a year ago, said that in Germany catechisation simply leads to "confirmation out of the Church" rather than into it. Be the statement true or false, if any one will take pains to investigate, he will find, as the writer did, that the declaration is not true as to the General Synod Lutheran Church in America, and we have no reason to believe it is true of the other Lutheran divisions.

Taking an average for the Churches inquired of, we ascertained that nearly ten per cent. more catechumens are faithful to their vows than those who are received as adults on profession of faith, or by baptism but without catechetical instruction. Of those received by letter of dismissal, many of whom were one time catechumens, only two per cent. more were faithful than of the young people received by confirmation after a course of instruction. It will also be found that about twice as many uncatechised persons admitted to communicant membership attend only one communion as of those who are catechised. And if we strike a medium between the manifestly unfaithful, and the truly devoted ones, we discover that again there are more indifferent members received without a course of instruction than there are who were catechised. Our Church Records speak volumes for catechisation. The catechumen, as a rule, is faithful; he sticks to his Church; he is to be depended on in the activities of the Church. No such grand results are to be accomplished by any other means. The emphasis is placed on faith rather than on feelings; on intellect and not emotion; on systematic and persistent instruction rather than spasmodic effort.

They who have spoken harsh things of our custom of catechising have been forced to acknowledge in their own hearts and in their denominational assemblies that catechisation covers a

ground not provided for in their systems of Christian work. As a result of their convictions on the subject most of the Protestant denominations, and perhaps all of them, have prepared catechism for the instruction of their children. They have failed, however, in the practice of catechisation. Their pastors are not trained in catechetics to know either the history, theory, or practice of this branch of practical theology, and so the work is neglected. The nearest approach to our work of catechisation, aside from the Reformed and Episcopal Churches, is found in the Methodist Episcopal Church which provides classes for baptized children, and some of whose pastors put the provision into practice. Thus even our critics bear a sort of unwilling and unconscious testimony to the superior advantages offered by catechisation by their endeavors to introduce it into their own church life.

Hear also the words of Mr. Vinet on the importance of catechising: "Among our functions catechising occupies the first rank. Religious instruction, well attended on, renews continually the foundation of the Church, and is the most real and valuable part of that tradition by which Christianity, not only as a doctrine, but also as a life, perpetuates itself from age to age." (5)

There are other considerations of no small importance which go to make catechisation the par-excellent method of soul-winning and spiritual culture. These we cannot refrain from noticing briefly. First of these is the exceeding usefulness of catechisation to its immediate objects, the catechumens. To attain the end sought with an individual pupil is worth more to that soul than "the wealth of Ormus or of Ind." To the parish it has the advantage of building it up numerically, of placing it upon true and substantial foundations doctrinally, and of creating a close sympathy and mutual interest between the pastor and the people whom he has led into vital and active relation with the Church.

It has its good effect also upon the pastor who is compelled by the necessity of simplifying his instruction, so as to be intelligible to his youthful pupils, to be plain and simple in his discourse. In his instruction he is made to consider frequently the import-

(5) *Pastoral Theology*, p. 229

ant subjects embraced in the course of study; and these things combine to aid him in his pulpit utterances. Vinet said: "He who catechises well will not preach badly."

Catechisation renders the preaching of the Gospel more effective. To quote Vinet again: "The importance of the sermon is the greater in proportion as it is addressed to hearers who have been prepared by religious instruction." Almost the same thought is contained in the quotation already cited, which reads: "It (catechisation) is needed to qualify them (the congregation) to join in the weekly services of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear."

The work of catechising directs the attention of parents and of the Church to their responsibility to "feed the lambs" of the flock of God. How can this be done better than by our time-honored and well-approved method of catechisation? By whom can it be done better than by the pastor trained in his seminary days to do this particular work? And on what shall the lambs be fed if not on the pure Word of God?

A treatment of the subject no more extended than this ought to stir up every parent who reads it to enroll his child in the catechetical class as early as he can be admitted, and to keep him there until he is fitted by knowledge, faith and experience for the responsibilities of active membership in the Church. Parents ought to visit the class frequently as a means of creating the greater interest on the part of the child, of gaining a better acquaintance with the work being done, and to encourage the pastor. Parents ought to stimulate home study on the part of the child by hearing him recite before the class meets. Church Councils, whose duty it is to see that the young of the Church are religiously instructed, ought also to be present at the recitation of the lesson as often as possible, and to speak to the pupils privately of the progress they are making in their preparation for the responsibilities of the Christian life.

With diligent and studious application on the pastor's part, and faithful co-operation of parents and Church Councils in organizing, carrying on, and conserving the results attained by catechisation, more abundant spiritual fruitage can be realized than by any other method of Christian endeavor.

# ARTICLE X.

## THE PLACE OF THE ALTAR IN LUTHERAN WORSHIP AND ITS POSITION IN THE CHURCH BUILDING.(1)

BY PASTOR KOSINK.

In the June number, 1907, of the "Christliche Kunstblatt" there appeared a very interesting discussion of the meaning and position of the "Altar" in the Old-Württemberg Church, written by Obersconsistorialrat Dr. Merz, which cannot have failed to prove to the general satisfaction of Swabian readers to what a large extent the genuine Evangelical and Lutheran spirit prevailed in the arrangement of the Church building common among our ancestors. Perhaps we may be permitted to go back in this connection to the position of Luther, and to show that this old Württemberg conception of worship and of the meaning and position of the altar is the genuinely Lutheran conception and in perfect agreement with the spirit of the Reformation.

According to Luther's view the Church is the communion of saints, the congregation of truly believing Christians; (2) all Christians are priests; (3) the ministers or pastors are appointed only for the sake of good order and the effective administration of the Word and Sacraments, and are appointed by the congregation, so that what they do, whether toward the congregation or toward God they do as ministers of the congregation and by its authority; (4) according to this view worship belongs entirely to the congregation, the congregation is the bearer of the acts of worship, the pastor only in so far as he represents the congregation. The same result is reached if we start with Luther's other view, so closely connected with his conception of the Church, that the congregation is the holder of those spiritual possessions granted it as visible signs of its existence and means of its constant preservation, namely, Gospel, Sacraments and Power of the Keys, to which is added, as a natural expression of the faith of the congregation, prayer. (5) Now the offer and appropriation of sermon and sacrament together with prayer and

hymn of praise form the essential content of evangelical worship;(6) hence the congregation is the bearer of this also.

From these fundamental views we draw the conclusions: If the congregation is the bearer of worship, the place of worship for the Evangelical Lutheran Church is simply a place for the congregation;(7) there is no choir as a place distinguished in meaning from the congregation, (only for practical or esthetic reasons can a place externally corresponding to the Catholic choir be used in Evangelical Churches), there is no choir as a special place for the ministry, nor as a place for the altar. The truly reformatory view, Reformed as well as Lutheran, knows no altar. The altar in heathen, Old Testament and Catholic conception, is the place for sacrifice. The only remnant of old heathen or Jewish sacrifice which has been retained or reconstructed in the Christian Church is the treatment of the Lord's Supper as a sacrifice in the Catholic Church. This conception Luther thoroughly destroyed.(8) Hence the altar as altar in the true sense, as the place of sacrifice, has no claim whatever to a place in the Evangelical house of worship,(9) the altar in the modified sense as place for the administration of the Lord's Supper no special place apart from the congregation.

The latter point follows from the earlier fundamental principles. For the celebration of the Lord's Supper is a part of worship, therefore the congregation is bearer of this also; in the Lord's Supper the congregation deals with God and God with the congregation. Still more: for Luther the Lord's Supper is the celebration of the unity of the congregation, of the *communio sanctorum*, of the fellowship of believers among themselves and with their invisible Head in a peculiar sense;(10) hence it is to be held in the place of congregational worship. Finally for Luther the Lord's Supper is nothing else than a part of the Gospel, of the offer of God's grace in the Word, a comprehensive, impressive offering of the same salvation which is also the *content* of the Gospel,(11) only strengthened, because of the weakness of human nature, by the visible signs.(12) The place for the celebration of the Lord's Supper as an act in which the Gospel and divine grace is offered the congregation in specially impressive form, and in which the congregation thus becomes conscious of its possession of salvation, can again be none else than the place

where the Gospel is preached, the place of congregational worship. To this view Luther himself gave expression as far as was possible under existing conditions in his *deutsche Messe und Ordnung des Gottesdienstes*, 1526, in that he did not separate the celebration of the Lord's Supper from the preaching service, but joined it to the latter through the "paraphrase of the Lord's Prayer and the exhortation to those who desire to come to the Sacrament," so that the celebration belongs to the entire congregation and not only to the communicants. (Erl. Ed., 22:240). It is noteworthy that Luther says: "Whether such paraphrase and exhortation is to be spoken on the pulpit immediately after the sermon or before the altar, I leave free to each pastor's judgment." (Erl. Ed. 22:240.)

The existence of a special place for the celebration of the Lord's Supper itself is purely the result of practical considerations, just as the arrangement and furnishing of worship and house of worship in general are for Luther conditioned and determined only by practical considerations.(13) Thus a special place for the celebration of the Lord's Supper is demanded by the necessity of having a support on which to place the visible signs, bread and wine, and an easily accessible place for the distribution. Best adapted for this purpose is a table, suggested also by the thought of the Supper. "Communion Table" is therefore the term and estimation alone corresponding to the truly Lutheran view. This Communion Table can, according to the above principles, have its place only in the congregation's place of worship. In the building of new Churches this is a matter of course, since these should present only such a place (apart from separate side rooms), so that whatever apse or niche is included is to be counted locally and actually a part of the congregational room and is to be arranged accordingly.

Also as place of prayer the altar has no separate place in the Lutheran Church and less claim to a separate place outside of the congregational room. In prayer also, according to the Evangelical Church, the congregation deals with God; the pastor is not the mediator between God and the congregation, but only its mouthpiece; in prayer he does not turn away from the congregation and toward God, but his prayer is simply an expression of the congregation's prayer, he prays with the congregation and the

congregation with him. This follows in principle already from Luther's view of the Church or Christian congregation as the communion of saints, created and bound together by the one faith, from which faith the prayer breaks forth and arises; but it is also expressly confirmed by statements of Luther. (14) If in Baptism and the Lord's Supper not the priest or pastor, but the congregation is the bearer of prayer, how much more is this true in the ordinary worship?

Luther, as already mentioned, names as sixth of the seven chief articles by which, as external signs, the true Church is recognized, the prayer of the Christian people, its public praise and thanksgiving, (Erl. Ed. 25:374), and Erl. Ed. 31:374 he counts among the greatest and most necessary things belonging to the holy Church, besides Word of God, Christ, Spirit, Faith, Baptism, Sacrament, Keys, Ministry, also Prayer. If prayer is thus in the Ev. Lutheran worship the prayer of the congregation, its place is in any case within the congregational room, and if the pastor prays as the mouth of the congregation, he may pray just as well as from the Communion Table, from the pulpit or Baptismal Font, or prayer may be offered from any place in the congregational room.

The position of Pulpit, Baptismal Font and Communion Table which would correspond with the above given view of Luther concerning the relation of Gospel to Sacraments, Lord's Supper and Baptism (15) is either lengthwise, from front to rear: Baptismal Font, Altar, Pulpit; or crosswise, the Pulpit in the middle, Altar and Baptismal Font on the sides. This location results from the consideration that the places for the special offer of the Gospel are to be grouped about the place where it is generally offered, and are to be subordinated to it as the ruling position. (16) Esthetic or practical considerations may justify a variation from this arrangement, but not dogmatical or liturgical consideration. In itself a square, regular or polygonal circular place of worship with Pulpit, Baptismal Font and Communion Table in the center would best present the idea of evangelical worship, viz, that the congregation as a coherent unity gathers about the place where the salvation entrusted to it by God is administered, and that in its center the pastor acts as the congregation's official spokesman; practical reasons render this arrangement impos-



sible. But none the less all three, Pulpit, Baptismal Font and Altar belong into the room of congregational worship, and their location must be such as to make evident their connection and their grouping about the Pulpit.

That our Württemberg Church so clearly recognized and practically realized the consequences of truly Lutheran views with respect to meaning and location of the altar, is an honor to it, and it is certainly only to be wished that its practice may find ever more imitation in the Evangelical Churches of the present.

#### NOTES.

(1) The article here translated appeared in the "Deutsch-evangelische Blätter" for May, 1908, with the following remark by the editor, Dr. Erich Haupt: "The following article gives very valuable material from Luther and is for this reason meritorious, although I cannot approve the practical consequences drawn at the end."

(2) Comp. e. g. Erl. Ed., *op. lat. var. arg.* 3,307: Since the Creed firmly stands: I believe a holy Church, the communion of saints,.....the whole world confesses that it believes the holy Catholic Church to be nothing else than the communion of saints. 3, 311 and 313: the Church, *i. e.* the communion of saints. Erl. Ed. 27, 96: I know of course that the poor dreamer [Alveld] in his sense believes that the Christian congregation is like any other worldly society.....Scripture speaks of Christendom very simply and only in one way. The.....way of the Scriptures is, that Christendom is called a gathering of all on earth who believe on Christ; as we pray in the Creed: I believe on the Holy Ghost, a communion of saints. 101: Therefore let him believe this firmly,.....that Christendom is a spiritual gathering of souls in one faith,.....that he may know, that the true, natural, real, essential Christendom is based upon the spirit and upon no external thing. *Cf.* also Erl. Ed. 25, 353 ff., 377.

(3) *Cf.* Erl. Ed. *o. l. v. a.* 5,106: If they should be compelled to admit that we are all equally priests, as many as are baptised? as we in truth are, and to them (the ministers) only the ministry is entrusted, but with our consent. ....For thus it is written, I Peter 2: You are an elect people, a royal priesthood and a priestly nation. Wherefore we are all priests, as many as are

Christians, and those whom we call priests are ministers, elected from our number to do all things in our name. And the priesthood is nothing else than a ministry. Cf. also 5, 109: Let whoever knows himself to be a Christian therefore know and recognize that we all are equally priests, *i. e.*, have the same right to the Word and any sacrament whatever; but it is not permitted any one to use this power except with the consent of the community or the call of a superior. Erl. Ed. 27, 186 f: Sixteenth, we are priests.....Seventeenth, do you ask, what then is the difference between priests and layman in Christendom, if all are priests? Answer: Wrong has been done the word priest, *Pfaff*, *Geistlich*, and the like, in that they have been withdrawn from the common people and applied to a smaller body, which we now call the clergy. Holy Scripture gives no other difference than that it calls the educated or consecrated ministers, servants, stewards, who shall preach to the others Christ, the faith and Christian liberty, for although we are all priests we could not all serve or be stewards or preach. Cf. further Erl. Ed. 31, 349-350.

(4) The passage quoted above from the *Babylonian Captivity* and the *Liberty of Christian Man*; further Erl. Ed. 21, 281-283: All Christians are truly members of the spiritual class and among them there is no difference except for the sake of the office only.....For what came forth from baptism may boast that it is already consecrated priest, bishop, or pope, although it does not become everyone to exercise such office. For since we are all equally priests, no one must push himself forward and undertake, without their consent and election, to do that which all have an equal right to do. For what is common no one may take to himself without the will and command of the community. ....Now those who are now called spiritual or are priests, bishops and popes, are in no way distinguished from or better than other Christians, except that they are to administer God's Word and the Sacraments; this is their office and work. Cf. further Erl. Ed. 22, 146-147; 150: Why should not also a Christian congregation make a preacher by its call alone? Erl. Ed. 25, 364.

(5) Cf. Erl. Ed. *o. l. v. a.* 3, 308-309: It is clear.....that the keys belong not to any single man, but to the Church and community, so that it is certain that the priest uses the keys of the Church not in his own right, but as a service (because he is the minister of the Church), nor as if the keys had been given to him or to his, but to the Church. 3,335: Wherever the Word of God is preached and believed there is true faith, where faith

is, there is the Church, where the Church is, there is the Bride of Christ, where the Bride of Christ is there are also all things that belong to the Bride. Thus faith has within itself all things that follow upon faith, the keys, the Sacraments and all things else. Erl. Ed. 27, 198: The marks by which one can see that this Church is in the world are Baptism, the Sacrament and the Gospel. Erl. Ed. o. l. v. a. 5, 311: A mark of the spiritual Church is necessary and we have it, namely Baptism, the Bread of the Sacrament and, the highest of all, the Gospel. Erl. Ed. 31, 342-374, especially 339: God kept His Church by His power and by miracle, so that even under the pope there remained, first, Baptism, second, on the pulpit the text of the Holy Gospel.....third, the holy absolution of sins;.....fourth, the holy Sacrament of the Altar;.....fifth, the call to the ministry;.....finally, also prayer. 359: To ordain shall mean and be to call to and entrust with the pastoral office, to do which the Church of Christ has and must have power,.....just as she must have the Word, Baptism, Sacrament, Spirit and Faith. 374: Erl. Ed. 25, 359-376, especially 374, concerning prayer: The sixth external mark of the holy Christian people is prayer, public praise and thanksgiving to God. 17, 243-244: Therefore God has well ordered and arranged, that He instituted His Sacraments to be administered in the congregation and at a place where we come together, pray and give thanks to God..... Prayer is nowhere so powerful and effective as when the whole body prays together in harmony. Cf. further 17, 249-250, and the comprehensive statement 17, 250: That I, when we come together in the congregation, preach, that is not my work or deed, but is done for the sake of you all on behalf of the entire Church; except that there must be one who speaks and preaches at the command and with the consent of the others, who however by listening to the sermon make the word their own. So also, that a child is baptised is not the deed of the pastor alone, but also the act of the sponsors as witnesses, yes, of the whole Church. ....So also they pray, sing, give thanks all together, and there is nothing which one has or does for himself alone but what each has belongs also to the others.

(6) Cf. the passage cited above from Erl. Ed. 17, 250; further 17, 244-245: That we come together at a time and place agreed upon, administer and hear God's Word, lay before God our need and that of others, etc., which we know is true worship. Erl. Ed. 22, 231: Here there is no need of much or long singing. Here a good brief form of Baptism and Lord's Supper could also be used, and all emphasis be laid upon Word, prayer and Love. Erl. Ed. o. l. ex. 14, 205: One place is called a house of God

more than another,.....because of the coming together there of many people to pray, to worship God and hear His Word.

(7) Cf. Erl. Ed. o. l. ex. 14, 204: I want to understand the house of God or temple of God as a bodily place, namely that in which people come together to worship God and hear His Word. 14, 205: The house of God and temple for each age is..... its place where God is worshiped. For He is said truly to dwell where He is truly worshiped, especially by the gathering together of His people.

(8) Cf. 27, 156: Now almost the whole world has made of the mass a sacrifice, to be offered to God, which without doubt is the worst abuse. 27, 159: plain and brief, we must let the mass remain a sacrament and testament, which neither are nor can be a sacrifice.....Else we would lose the Gospel, Christ, comfort, and all the grace of God. Erl. Ed. o. l. v. a. 5, 50 ff: Now also the second offense is to be removed, which is much greater and most specious, i. e., that the mass is believed to be a sacrifice, offered to God.

(9) Luther also says in 1526 that only consideration for the custom of the people prevents him from changing the altar. Erl. Ed. 22, 237: But in the true mass, among Christians only, the altar should not remain as it is, and the priest should always face the people.....But that may wait its time.

(10) Erl. Ed. 27, 28-29: This sacrament signifies an entire union and undivided communion of the saints. 27, 29: Fourthly, the meaning or effect of this sacrament is communion of all the saints; therefore it is also in common speech called *synaxis* or *communio*, i. e., fellowship and *communicare* in Latin means to receive this fellowship.....and is derived from the fact that Christ together with all saints is one body. Cf. 27, 31, 35, 36, 37; 21, 269: Whether I be worthy of it or not, I am a member of Christendom according to the word and declaration of this sacrament.

(11) Cf. Erl. Ed. 27, 167: In these texts you see how the mass was instituted to preach and to praise Christ, to glorify His sufferings and all His grace and benefit.....and thus to receive in addition to these words or sermon also a bodily sign, i. e., the sacrament, in order that our faith, provided and confirmed with the divine words and signs may grow strong..... and if preaching had not been intended to exist He would never

have instituted the mass. He cares more for the Word than for the sign. For the sermon shall be nothing else than glorification of the Word of Christ, which He spoke in instituting the mass: *This is my Body, this is my Blood, etc.* What is the whole Gospel else than an exposition of this Testament? Christ has condensed the whole Gospel into a brief sum in the words of this Testament or Sacrament. For the Gospel is nothing else than a declaration of divine grace and forgiveness of all sin. Cf. further Erl. Ed. o. l. v. a. 5, 36-55, e. g., 37: You see therefore that the mass is the promise of the forgiveness of sin, etc.; 39: *The mass therefore according to its substance is nothing else than the words of Christ, etc.*; 54: *The mass is a part of the Gospel, nay, a sum and compend of the Gospel, etc.*

(12) Cf. e. g., Erl. Ed. 27, 148: *Eleventh: further, God has in all His promises usually given a sign with the word, for the greater assurance and strengthening of our faith. . . . so Christ also has done in this sacrament, and attached a most mighty and precious seal and sign to and into the Word, His own true Flesh and Blood under the bread and wine. For we poor mortals, since we live in the five senses, must at least have some external sign besides the Word, to which we may hold and come together. Cf. 27, 166; Erl. Ed. o. l. v. a. 5, 43.*

(13) Erl. Ed. 25, 383-384: *Besides such external signs and sacred things the Church has other external ways, by which it is not made holy either in body or in soul, nor are they instituted or commanded by God, but. . . . because it is externally necessary or useful, seemly and proper: as for example some holy days set apart for preaching or prayer, set hours of the day, church buildings and houses, altar, pulpit, baptismal font, candelabra, candles, bells, priestly robes and the like. Which things have no effect nor do more than their nature is to do. . . . Christians can be and remain sanctified without these things, although one preach and forgive sins on the pavement without a house, without a pulpit, administer the Sacrament without an altar, baptise without a font, as is daily done when we preach, baptise, administer the Sacrament at home, with or without reason; but for the sake of the children and simple people it is becoming and gives a proper solemnity, that they have a certain time, place and hour according to which they can arrange their affairs and come together. And such order no one shall. . . . without reason, out of mere pride. . . . despise, but for the sake of the people he also shall keep such order, or at least not lead others astray or hinder them.*

(14) Erl. Ed. 27, 160: Luther speaks of a permissible application of the idea of sacrifice to the Lord's Supper, namely that we offer Him praise and thanks most heartily for His unspeakable grace and mercy, which He has in this Sacrament promised and given us. Of this kind of sacrifice Luther says expressly, 27, 162: *But very few understand the mass in this way. For they think that the priest alone offers the mass to God, whereas everyone who receives the Sacrament does or should do this; yes, also all who are present at the mass, whether they bodily receive the Sacrament or not.....For this purpose is the mass instituted, that we assemble and together perform such sacrifice.....* Luther also has the same conception of the prayer at the Baptism of children; there also the congregation is the subject of the prayer (Erl. Ed. *lat.* 5, 71: *through the prayer of the Church which offers and believes.....the child is changed, faith being infused, cf. also Erl. Ed. 22, 165).*

(15) Baptism also is only a special case of preaching of the Gospel, of the divine offer of grace, *cf. e. g.* Erl. Ed. *lat.* 5, 57: First therefore there is to be observed in Baptism the divine promise, which says: *Whosoever believes and is baptised shall be saved, together with 5, 65: Opening our eyes we shall learn to see.....the Word rather than the sign; Erl. Ed. 27, 167: Christ cares more for the Word than for the sign: 168: What kind of Baptism would that be if the Baptiser only sprinkled the child and spoke no word?—From these passages and others of similar content it becomes evident that the Word of promise was for Luther far the most important thing in Baptism. This Word of promise has the same content as that of the Lord's Supper, and is again the kernel of the Gospel, the offer of divine grace and forgiveness of sin.*

(16) Erl. Ed. 22, 157: The preaching office is the very highest office, on which all others depend and follow. *Ibid.*: therefore he who has the office of a preacher entrusted to him, may also baptise, administer the Communion, and bear all pastoral cares; but if he prefers, he may cling to the preaching office alone, and leave baptising and other secondary offices to others, as Christ did, and Paul, and all the Apostles, Acts 6, 235: Since the chief and foremost part of all worship is to preach God's Word. ....31, 351: The Word of God is the greatest, most necessary and highest thing in Christendom, for the Sacraments cannot exist without the Word, but the Word can exist without the Sacraments. 31, 375: All depends on the Word of God, as the highest office.....since all Sacraments must be made through the Word as the most important part in all Sacraments.

## ARTICLE XI.

## CHURCH UNION IN GERMANY.

BY PROFESSOR ALBERT HAUCK, D.D.

Church union is the associating of churches, separated by their creeds, into one ecclesiastical body without change of confessional convictions. Such unions occur only in the Protestant Church, especially in Germany. For, at the various attempts to restore the unity of the Latin and Oriental Church, the acknowledgement of the Roman primacy by the Greeks, that is to say, an alteration of their confessional conviction in one very important part, was the pivotal point. Except on that basis, Rome would not recognize the Orientals as Catholic Christians. Likewise, during the negotiations between Roman and Protestant Christians concerning a reunion of their churches, the former, at least, never had in mind a union in the above given sense but only the subjection of the latter under Rome, facilitated by more or less worthless concessions.

The growth of the Reformation produced two distinct churches, which developed individually their doctrine, constitution, and form of worship and, though both born of the same movement, still kept aloof from each other in a similarly exclusive way as both together from the Roman Church. In Switzerland, the Netherlands, Scotland, and—as far as that country was won for Protestantism—in France, and, on the other hand, in the Scandinavian countries, one of the two churches gained absolute control whereas, within Germany, not only Protestant and Catholic but also Lutheran and Reformed Christians opposed each other. There the strife of the churches was bound to become most vehement, there also the longing for a union most keen.

At first, the points of contact between the two Protestant bodies were mainly of a polemical character. Yet Lutherans and Reformed did not display the same temper. The Lutherans absolutely refused to make common cause with the Reformed whereas the latter inclined from the beginning towards concilia-



tion. The reason why the Lutherans felt in duty bound to stay away from the Reformed lay alone in the difference of certain dogmas. The great diversity in church government and form of worship was not emphasized. That corresponded with the fact that the epigones of the Reformation did place exclusive importance upon the doctrine of the Church. In England, constitutional questions played a similar important part as doctrinal questions in Germany. An agreement as to the constitution of the Church was just as impossible among Episcopalians, Presbyterians, and Independents in England as with regard to the doctrine of the Lord's Supper between the Lutherans and Reformed in Germany. But as long as Orthodoxy controlled public opinion, the foundation on which to start a successful unionistic activity was wanting. For that reason the attempts at approach and union, made during the XVI. and XVII. centuries, led to no other result than that of showing ever anew how disunited they were. But after Pietism had shaken and Enlightenment broken the dominion of Orthodoxy, the idea of Church Union, up to that time cherished only by individuals, found response in wider circles. The road for introducing that union had been opened.

One of the most essential points of difference between Orthodoxy and Pietism is that both tendencies judge differently about the value of purity and of vigor of piety. In the eyes of Orthodoxy, its purity was the decisive factor. It seemed to be preserved by the undisputed sway of "pure doctrine." Pietism was well aware of the illusion on which that conception rested. It vindicated therefore, on its own part, most emphatically the intensity of piety and imagined to be enabled to measure it by the keenness of religious feeling and by a peculiar manner of religious behavior. It too was mistaken, and its mistake was likewise productive of evil. For while Orthodoxy had fostered thoughtless acceptance of the doctrine of the Church, Pietism promoted an insipid methodism of religious life and replaced religious feeling by emotions made to order. But its conception of religion contained something obviously true. It affected the widest circles and shook the props on which the confessional division had rested in the consciousness of the older generation. For living piety, one might notice not unfrequently in members

of other churches whereas one had to bewail its lack in such as belonged to one's own church. Was it therefore proper to refuse a communion to the former which was granted to the latter, even if it was assumed that those people erred in some points? It is easy to understand that the Moravian Church, that fruit of the pietistic movement, was the first united church.

Orthodoxy and Pietism stood in so far upon the same ground as they both held fast to the facts of the revelation. In "enlightenment" a world conception arose in opposition to them. This did indeed not intend to do away with religion; it did however not recognize the essence of religion in the specific tenets of the Christian faith, but in formal, and therefore in itself empty, presupposition of every historic religion: belief in God, virtue and immortality. In an incredibly short time enlightenment gained the mastery over the educated classes. It could however see nothing but a deformity in the confessional division, to be explained only by the irrational course of the religious movement. Where enlightenment ruled the sense of the right and obligation of confessional separation disappeared altogether. Still the enlightened people were not the real bearers of the idea of a union of the two evangelical bodies. That goal would have seemed too low in their estimation. Or, where they demanded the union, it was to them only the ushering in of toleration, a preparatory step for transforming Christianity into the universal religion. At this point, the revival of Christian self-consciousness set in at the beginning of the XIX. century. Biblical Christianity, never lost entirely among the common people, commenced to find again adherents in the world of the educated. Their piety however was free from all confessional narrowness. Lutherans, Reformed and Catholics agreed as to the highest truth in spite of their belonging to different churches. The two former indeed were aware of actually belonging to one church. A man, who, before many others, was an eloquent witness of faith, E. M. Arndt, recognized only two churches, the visible church of the pope and the invisible church of the Word. From their viewpoint, they were bound to consider the palpable separation of the Protestant bodies as something that ought not to be suffered to continue. Only a century before, people had still felt obliged, for the sake of truth, to shut themselves off

against the other church. Now they felt compelled, likewise for the sake of truth, to surrender that exclusiveness. A complete revolution of sentiment had taken place.

That became visible on the field of literature. There the question of a reunion of the Protestant churches had long been in permanence. But the judgment about that reunion had entirely changed within the course of a century. Winkler's *Arcanum Regium*, published A. D., 1703, had still provoked a storm of indignation. When, in the next decade, Chr. M. Pfaff, starting from a pietistic conception of religion, made proposals of uniting he met with opposition alone among the Lutheran theologians. But now the most prominent theological scholars advocated the union idea side by side with the most insignificant men, and all were greeted in like manner with approval. Among the former, I name Planck whose writing on the division and reunion of the principal separate bodies of Christians appeared A. D., 1803. Planck deemed the soil ready for union because a difference could no longer be noticed in the views and opinions of the theologians. But he did not overlook that the congregations might possibly raise difficulties. He had furthermore misgivings, because there existed no generally acknowledged organ that could call the union into being. Still he believed the union to be possible of accomplishment, at least, within a limited sphere, if only put to work with proper precaution. The preface to Schleiermacher's "*Zwei unvorgreifliche Gutachten in Sachen des protestantischen Kirchenwesens*" (Two unpresuming professional opinions concerning the condition of the Protestant Churches) is dated November of the same year. Schleiermacher's ultimate aim was reconciliation of all confessional opposition but not obliteration of every difference of the churches. He asks: What sensible man, not infected by the mania of uniformity, could expect any advantage to result from Holland and Saxony, Scotland and Sweden adopting an average dogma, proportioned to the respective number of believers, about the Lord's Supper or predestination, or from drawing up a formula of concord between the Formula Concordiae and the Synod of Dort? He therefore did not wish to advise the attempt at a general unification. Only in those parts the churches were to unite where union presented itself as a definite and general want. The character of that

union, he defined in such a way that an alteration of religious convictions was not to be thought of. The main thing was to bring about an association of the churches without touching at the differences of the doctrinal systems and the peculiarities of the rituals. The question of want, which was to be decisive in introducing the union, Schleiermacher affirmed for the kingdom of Prussia. He saw hardly any obstacles since it was useless, if not ridiculous, to speak of doctrinal differences. He did not share Planck's misgivings that the congregations might resist. The Church-Union, however, according to his judgment, could be accomplished in a very simple manner. Since the State was the only existing representative of ecclesiastical unity, it needed nothing else but an order of the government that henceforth it should nowhere be regarded as a change of faith, neither as far as civil nor ecclesiastical and religious rights were concerned, when one who till then had celebrated the holy communion according to one rite and with the congregation of the one church should partake of the Lord's Supper in the future, either continuously or alternately, with a congregation of the other church and according to the other rite. After a longer interval there appeared the writing of F. S. G. Sack, at the time a court-chaplain, "*Ueber die Vereinigung der beiden protestantischen Kirchengemeinden in der preussischen Monarchie*" (About the Union of the two Protestant Church Bodies in the Prussian Monarchy) (1812). Sack, who had pleaded already in a professional opinion of July 13, 1798, in favor of a common ritual for the Lutheran and Reformed Churches in Prussia, shared Schleiermacher's opinion that the union was to be effected at first only within a limited sphere. He differed from him in so far as he deemed a creed a necessity even for the united Church and proposed as such the so-called Apostles' Creed and the Augsburg Confession. He moreover rejected the introduction of the union by a governmental act and demanded in its stead a vote of all the clergymen of both churches and decision by an overwhelming majority.

Judging without prejudice, it can hardly be denied that the union idea is not viewed in those writings from a high standpoint, worthy of the importance of the cause. We must indeed put no great stress upon the fact that the authors imagined the

then prevailing opinion to be lasting, whereas it was fading away even at that time. For such errors of judgment happen to everybody. It is worse that, at least, Planck and Schleiermacher did not respect the faith of the congregations, the rabble, as Planck, the ignorant masses, as Schleiermacher said. Moreover the proposed measures are quite unsatisfactory. Planck's advice meant to introduce the change so cautiously that those whom it concerned would not become aware of it. Schleiermacher, whose permanent merit it is to have caused the idea of the independence of the Church to be acknowledged again, conceded to the State the right of issuing, on its own, independent account, a decree deciding ecclesiastical, or rather, what strictly taken is nonsense, religious affairs. Sack, however, who was fully aware that such a thing ought not to be done, showed by his proposal how strongly the illusion, which in fact has not yet disappeared even now, namely, that the ministers really form the Christian Church, held ensnared even excellent clergymen.

The tricentennial of the Reformation of 1817 promoted the plans of uniting the churches very materially. For the Union was first realized in connection with that celebration. Nassau made the beginning. There thirty-eight clergymen, appointed by the government, assembled Aug. 5, 1817, in a synod at Idstein to deliberate on a dignified celebration of the jubilee. In accordance with the proposal of the government, they agreed on the resolution the best observance of the tricentennial would be the union of the divided churches. For the diversity of opinion in regard to the few, up to that time still differing conceptions of both Protestant bodies did not interfere with the essential truth of the religion and could no longer furnish a rational ground for permanent separation. The men assembled consented therefore to the declaration that, since both Protestant religious bodies agreed in all essential parts of their creeds, they concluded to form from that time on one church in the duchy, which was to be called the Evangelical Christian Church. There arose no opposition against the union nor against the way of recommending it neither in the synod nor in the land. Not till later on, a number of Lutherans withdrew from the Church of the State and founded the Lutheran congregation of Steeden.

Also in Prussia, the beginning of the union is connected with

the tricentennial day of the Reformation. But there, the union had a long preparatory history. Electoral Brandenburg was the first German state in which, as far back as the beginning of the XVII. century, the two Protestant churches existed side by side with equal rights though in very unequal numerical strength. The idea of religious liberty was thus realized in that country, at least, partly in a period otherwise a stranger to that idea. But the princes of the house of Hohenzollern had cherished since Johann Sigismund intentions that reached much farther. Their desire of overcoming the religious cleavage between their subjects, to band together the strength of the Evangelical Christians of the Empire, rendered the Hohenzollern bearers and promoters of the union-idea. Their horizon, at the same time, was not confined to their own possessions nor by the boundaries of the Empire. The first Prussian king had in mind an ecclesiastical unification of all Evangelical Christians in the whole world. Frederick William II. therefore remained only true to the tradition of his house when he too entertained from the first the wish that the separating confessional barriers should fall. He expressed that openly and emphatically wherever an occasion was offered. He acted in individual cases (appointment of Schleiermacher as professor at Halle, of Steinbart at Frankfurt on the Oder, etc.) as if the division of the Church did not exist. But in his slow deliberate, and conscientious manner, he was removed from nothing farther than from the temptation of pushing in any way the execution of his long cherished wish. The thoughts had been long discussed and were gradually matured which the king uttered in his proclamation of September 27, 1817. He confessed himself convinced that the two Protestant Churches were of one mind as to the substance of Christianity and were kept apart only by external differences. He therefore saw in the act of uniting them a work pleasing God and from which he expected a mighty furtherance of church life. The principle of the union, he defined as follows: Neither the Reformed Church was to turn Lutheran nor the Lutheran Church Reformed. Both should rather become one Evangelical Christian Church, inspired with new life by the holy spirit of its divine founder. He declared that he himself would celebrate the opening of the fourth century of the Reformation by uniting the

former Reformed and Lutheran congregations of the court and garrison at Potsdam into one Evangelical Christian congregation. He invited his subjects to imitate that example, but assured them likewise that he was far from forcing the union upon them and from decreeing or ordaining anything in that matter.

The king's proclamation met with an enthusiastic welcome. A great number of ministers and congregations, especially in the western half of the monarchy, joined the union directly. Opposition remained quite isolated within Prussia, and the doubts of theologians outside of that kingdom, as Ammon, Harms, and Tittmann, found apparently no echo anywhere in Prussia. On the other hand, a number of the smaller German States imitated its example. The first general synod of the Lower Palatinate decided at Kaiserslautern in 1818 in favor of uniting the separate churches into one Protestant Christian Church, declaring that it looked upon the general symbols and the symbolical books, accepted in the different Protestant churches, with due respect but recognized no other basis of faith nor any other doctrinal canon except the Holy Scripture. From 1817-1822, the Union was realized in a large part of the Grand-Duchy of Hesse as well as in the districts of Hanau and Fulda, belonging to the Electoral Principality of Hesse. In Baden, the general synod of 1821 resolved upon the union of the churches. In Waldeck, it was introduced in the same year by an edict of the government department for church affairs. Of the Anhalt principalities, Bernburg adopted it in 1820, Dessau in 1827, Koethen not before 1880. The conception of the union and the union and the attitude towards the symbolic books was not everywhere the same. The one extreme is marked by the just mentioned section of the union act of the Palatinate Church, the other by the corresponding definition in the record of the union of Rhenish Hesse, according to which those symbolical books that had been in common use in the two so far divided churches were declared to remain also for the future the doctrinal canon.

To return to Prussia, the king had left it, as mentioned before, to the free will of the congregations whether they would join the Union or not. Those now who wished to eliminate the evident danger that by the side of the just forming United Church more or less considerable fractions of the confessional churches as such



should continue to exist had to take measures for bringing about a general acceptance of the Union. Declarations to that effect, however, that would bind the whole Church and still be the voluntary expression of the conviction of the Church could only be made when the Church was so organized that it could express in some way its own free will and conviction. Negotiations had been under way since 1814 to newly regulate the entire status of the Church. The introducing of presbyterial, synodical institutions was contemplated. In 1817 sq. a real beginning was made along that line. But the Prussian bureaucracy did not like this new way of conducting church affairs. There was besides the disinclination of the king against everything that smacked of liberalism. As a result the plan of a synodical church constitution was dropped. As for the Union, the unavoidable consequence arose that the king had to take its execution into his own hands much more than he originally had intended to do. The king did not dream of influencing the confessional doctrines. His respect for the liberty of conscience prevented him from doing that. Even before that time, no account had been taken of confessional differences among those officials appointed by the crown that had to manage church affairs. Not even the consistories of the provinces were formed exclusively of evangelical officers. The Union had thus to be accomplished almost exclusively within the sphere of public worship, just as from the beginning the acceptance of the common rite of the Holy Communion had been considered as the acceptance of the Union. If anywhere anarchy prevailed during the rationalistic period on the field of liturgy. The taste or want of taste of the ecclesiastical superiors, often enough of the individual pastor, were decisive. Frederick William III. loved rule and order everywhere. He cherished a feeling of reverence for whatsoever was old. The king's way of thinking and feeling has been faithfully expressed in the preface of the ritual of 1822, where we read: By worshiping God uniformity would be engendered, not only a uniform conviction, but also a serene peace of soul and a pious confidence through the attractive thought that the prayers and vows were the same which our Christian forefathers offered to God for centuries. One easily understands that Frederick William was deeply convinced of the need of a new order of

worship for the Prussian Church and that he could look for models only in the older rituals. The king moreover cherished the highest regard for Luther. He knew his writings as only a few of his time knew them. The Lutheran form of service was likewise more sympathetic to him than the Reformed. Thus it came to pass that the new ritual followed in the main the Lutheran order of divine service, although destined for congregations of both creeds. A government order of 1798 already had declared a common ritual for Lutherans and Reformed as something to be desired. After the intention of uniting the two churches had in the meantime assumed practicable shape and had even entered upon the initial stages of realization, the king, in drawing up a new ritual, could only think of a union ritual; and since he was convinced that, in virtue of being the temporal head of the churches of his kingdom, he could order, not the Union indeed, but the acceptance of a new ritual, it is clear what an importance that ritual was bound to have in bringing about the Union. I am discussing here, not the entire history of that ritual, but only its effects as regards the Union. It gave the church services a form which at that time was felt to be unusual and which did not correspond with the average religious ideas of the people. It therefore aroused opposition. It offered the Reformed congregations an order of services, grown upon Lutheran soil, which so far had been entirely unknown among the Reformed churches. Besides, it adopted also in some points, valued by the common people, (the division of the Ten Commandments, etc.) the tradition of the Lutheran Church. As a result, Reformed presbyteries, which were favorably disposed towards union, refused to accept the ritual. On the other hand, neither could it satisfy the Lutherans. The formulas for the communion service were not Lutheran. Especially the words prescribed at delivering the bread and the cup called forth strong objections. They did indeed not contradict the Lutheran doctrine, but by not proclaiming it, they seemed designed to remove that doctrine in an under-hand way.

That explains why the fight against the Union, which led to the withdrawal of a part of the Prussian Lutherans from the Church of the State, was started by the opposition against the ritual. That fight, however, would never have broken out if

meanwhile the religious views had not undergone an important change. At the beginning of the century, Enlightenment had the floor alone. It predominated at the universities as well as in the pulpits. There were even later on numerous rationalists. But their power was gone. In opposition to them, there had arisen the multitude of those who had turned from Enlightenment to Positive Christianity. As for the decrepit Rationalism, they felt themselves as the bearers of a new spirit in the freshness of youth, as the heirs of the future. But it was only a natural development that not a few of them advanced to confessional Christianity. That development is seen everywhere, among confessional as well as united, among Protestant as well as Catholic Christians. It called forth within the Union itself two different factions which conceived the essence and task of the Union in a different way and spirit. The one side cherished the Union because it beheld the dominion of the confessional doctrine abrogated by the same; the other side believed that such was not the case at all; they thought that, as the Union was recognizing the congruent contents of the reformation creeds, it possessed a richer creed than each individual church and, at the same time, one that was clearer and more definite. A third faction maintained that, by the Union, neither the unlimited authority of Lutheran doctrine in all originally Lutheran congregations nor that of the Reformed doctrine in Reformed congregations had been taken away at all.

This is not the place to review the struggle of those factions. But it is necessary to state in how far the official definition of the Union has been influenced by the force of these currents of opinion. The proclamation of 1817 held up as aim the creation of an Evangelical Christian Church, inspired with new life by uniting the two separate Protestant Churches. In the government order of Febr. 28, 1834, referring to the movement in Silesia, it is said: "The Union neither intends to bring about nor means a surrender of the former creed, furthermore the authority of the symbolical books of the two evangelical churches has not been annulled thereby. By joining the Union, only that spirit of moderation and gentleness is expressed which does no longer regard the difference about some doctrinal points between the churches as a sufficient reason for denying to observe

an outward unity in church matters. Joining the Union is a matter of unhampered decision. It is a mistake to suppose that joining the Union is identical with accepting the new edited ritual or that it is promoted thereby indirectly. The one thing rests upon decrees published by me; the other thing proceeds, as follows from what has been said, from the free decision of each individual." K. H. Sack's judgment—*First Edition of Theolog. Real Encyclopaedie*, vol. XVI., p. 711—was doubtless correct. The tenor of this decree is not in entire harmony with that of the proclamation of 1817. The uniting into one Evangelical Christian Church is something quite different from the "spirit of moderation and gentleness" and "concession of outward church communion." Moreover, the assertion that it could not be permitted to the opponents of the Union to constitute a separate ecclesiastical body in opposition to the adherents of the Union did not agree with the promise that no compulsion was to be employed in furthering the Union. That promise had recognized religious liberty; this refusal was a denial of that fundamental religious right. As far as the latter is concerned, further injustice was prevented after the succession of Frederick William IV. by the General Concession of 1845. But otherwise the development followed the course indicated in the edict of 1834. The general synod of 1846 showed that clearly. There the attempt was made to sum up all points of agreement in the Reformation creeds in the "Ordination Formula" and thus to replace the obligation "upon the symbolical books as far as they agree" by a mere definite formula. That corresponded just as certainly with the Union proclamation of 1817 as it ran counter to the government order of 1834. That the latter was considered the norm follows from the fact that the adopted new formula did not receive the royal sanction. The government order of May 6, 1852, went still farther. The king expressed in it his conviction that the Union, in accordance with the intentions of Frederick William III., should accomplish neither the conversion of one Church to the other nor, still less, the forming of a new third Church. He approved that the Evangelical Supreme Church Council had understood the obligation of the ecclesiastical officials towards Union and Creed in the sense and spirit of protecting fidelity to the creeds and goes on to say: "I reckon

the time has now come to impart, in forming the governing bodies of the Church, to those principles a definite and authoritative expression and thus to give a guarantee that there shall be secured in the government of the Evangelical Church of the kingdom just as much the unity of the two evangelical bodies, realized by the grace of God in the Union, as the independence of each of the two creeds." Accordingly, it was decreed that the Evangelical Supreme Church Council was held to represent the Evangelical Church of the kingdom as a whole and to protect and foster the rights of the two different churches and their institutions, based upon those rights. It was ordered that, with regard to questions that could be answered only from the standpoint of one of the two creeds, the confessional proposition should not be decided by the vote of all the members but alone by the votes of the members of the respective creeds.

This object denotes the height of what the confessional tendency obtained within the United Church. It is easily understood that it gave rise to the gravest misgivings among the opponents of the confessional factions, especially as they believed their ultimate purpose to be the abolition of the Union. There the king was induced to explain in an additional edict of July 12, 1853, most emphatically that he did not think of disturbing or abolishing the Union. At the same time he bid any farther advance of the Lutherans a very distinct halt. As a matter of fact, the order of government of 1852 had not the expected results. The *itio in partes* was so little enabled to destroy the union that it proved to be entirely impracticable.

The development of the constitution of the Prussian State Church since 1873 has not exercised any direct influence upon the Union. For the principle was proclaimed that the separate creeds and the Union should not be affected by those constitutional changes. But it is not to be doubted that the Union has been strengthened by it indirectly. It shares in the gain which the State Church derives from its better organization.

I have tried to describe the actual development of the Union without confusing the narrative by mixing up with it the question whether it was right or wrong. Only a few additional remarks as to this point are permitted.

From a historical viewpoint, the question is easily answered.

The men who introduced the Union did no wrong. They were acting in the sincere conviction that they were promoting the best interests of the Church. The congregations that were induced to accept the Union suffered no injustice. For they were convinced of the good right of the Union as well as their guides, or permitted themselves to be convinced thereof. The wrong first commenced when those who thought otherwise were hindered to act according to their belief. For in matters of religion, there is but a two-fold injustice: denial of one's own conviction and suppression of another's conviction. As to the truth of this statement, there is hardly room for two opinions. It is a different thing when the question of the right or wrong of the union of the Protestant Churches is formulated in a general way. For the last three centuries that question has been answered in different ways. It is more than probable that it will never be answered unanimously. If one seeks the cause of that only in the querulity and disputatiousness of the theologians, in the mean trickery of the so-called "confessionals" or in the nebulous vagueness of the Unionists, one is satisfied with a very shallow explanation. The true cause rather is that the question cannot be solved on the basis of objective fact, but only on the basis of an individual judgment as to the value of the union and definiteness of the doctrine of the Church and of the uniformity of its cult and institutions. That judgment is naturally always vacillating. For just as certain as it is that each moral society requires a certain measure of common conviction, just as certain it is also that any society is rendered impossible if the demand is made that its members shall think and feel alike in everything. But there exists no objective canon for defining how large that necessary measure of common conviction must be, at what point it is passed so that what should be a bond of harmony becomes an element of dissolution. Therefore one always will demand more, another less, as indispensable for ecclesiastical unity. That shows that both the friends and the enemies of the Union represent a standpoint which is relatively justified. The former are the witnesses for the common ground on which the Protestant Churches rest and which people for a long time were inclined to ignore. The latter are the witnesses for the good right of the Lutheran, resp. Reformed expression of Protestantism which

people at present are tempted to overlook. That the opponents of the Union were in the majority in the XVI. and XVII. centuries was a result of the then prevailing conditions. They labored in eager contention with disagreeing convictions in order to accurately formulate the doctrine. How could it be otherwise than that they should have valued the fruit of their work at the highest rate! The latest past, on the other hand, has belonged to the advocates of the Union, and also the nearest future will probably belong to them. I do not mean to say that one might expect an extending of the Union to those State-Churches which have not yet accepted it. There exists no motive for such a measure. Besides, the attempt would call forth the keenest opposition and lead to new separations. But it seems to me to be undisputable that the friends of the Union are more favored by general consent than its opponents. That may be discerned just in strictly confessional districts. No Lutheran State-Church can shut off itself hermetically against the Reformed. Almost everywhere there is practiced the so-called "guestwise" admission of Reformed Protestants to the Lord's Supper. And where that is denied, it is not because the congregation is offended by it, but because it disagrees with the conviction of the pastor. That also is caused by general conditions. Modern traffic has brought about a much more frequent intercourse of the different religious kindred than used to be the case in former times. It proved impossible not to notice in how many things there was mutual agreement. In addition, the warfare modern Christianity is engaged in is being fought on a field far removed from those questions over which the Protestants of the XVI. century wrangled. The necessary result is that their importance appears in a different light from what it was then. Finally, the labor of theology—including the confessional theology—has brought it about that nobody holds the definition which the dogma found in the XVI. century to be absolutely correct. Even the most convinced Lutheran admits that the Lutheran symbolical books do not express his conviction in the sense which was that of the authors and their contemporaries. The customary distinction between the substance and the form of the creed is nothing else but the admission of that fact. Consequently, however, the importance of the dividing formula is judged differently from what



it was in former times. In one word: in the same proportion in which what is common to both Protestant Churches has gained in weight for the general consciousness, what divides them has lost in weight. Must we conclude from that change that the Lutheran and the Reformed individuality—which certainly exist even apart from what the two churches teach about the Holy Communion—must disappear or has already disappeared? That the latter has not occurred, even within the sphere of the Union, impresses itself upon the mind of every observer. And who might wish in earnest for the disappearance of the two types? Such a desire would be nothing else but that mania for uniformity which Schleiermacher rejects. Moreover to realize such a desire is impossible as things still are. (1)

(1) Translated from the *Real Encyclopædie*.

## ARTICLE XII.

## REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS. NEW YORK.

*Roman Catholic and Protestant Bibles Compared.* The Gould Prize Essays. Edited by Melancthon Williams Jacobus, D.D., Dean of Hartford Theo. Seminary. 1908. With diagrams. Cloth, 361 pages, \$1.25 net.

This second edition of the Gould Prize Essays was called for by an eager and urgent demand. The first edition appeared in 1905, and was exhausted in a short period of time.

Evidently the volume is accomplishing the worthy aim of Miss Helen Miller Gould in seeking to remove ignorance concerning the origin, history and teaching of the Holy Bible.

Five years ago in a correspondence between Miss Helen Gould and a Roman Catholic priest the latter made the statement: "The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Church and which has come down to us, unchanged, from the time of Christ himself. But the Catholic Church does object to the reading of the Protestant version which goes back only to the days of Henry VIII of England, and was gotten up for obvious reasons."

In consequence of this statement and with the commendable desire to vindicate truth and expose error, Miss Gould made the following proposition: That she would offer prizes for the best essays on the double topic: First, "The Origin and History of the Bible Approved by the Roman Catholic Church." Second: "The Origin and History of the American Revised Version of the English Bible."

These prizes were offered for three essays in the order of merit, viz, one thousand dollars, five hundred dollars, and two hundred and fifty dollars.

October 1, 1904, marked the close of the contest. Essays were limited to fifteen thousand words. Nearly five hundred persons entered their names as contestants. Two hundred and sixty-five essays were submitted to the judges. All quarters of the world were represented. Several essays were submitted by Roman Catholics.

Seven distinguished men acted as judges, viz, Rev. Robert W.

Rogers, D.D., Chairman, Drew Theological Seminary; Rev. Henry M. MacCracken, D.D., Chancellor New York University; Hon. Whitelaw Reid, Editor of New York *Tribune*; Rev. Francis L. Patton, D.D., Princeton Seminary; Dr. Talcott Williams, Editorial Staff Philadelphia *Press*; Rev. Walter Q. Scott, D.D., Bible Teachers' Training School.

The first prize essay is by William T. Whitley, M.A., LL.M., Cambridge, Eng., LL.D. (Melbourne, Australia). The second prize essay is by Gerald Hamilton Beard, Ph.D. The third prize essay is by Charles B. Dalton.

These three essays occupy 194 pages of intensely interesting and instructive subject matter. Almost an equal number of pages printed in smaller type furnishes the documentary evidence and authorities supporting the statements and declarations made in the essays.

The charge of Rome that the Protestant version goes back only to the days of Henry VIII, and was gotten up for obvious reasons is on a par with other charges made in the same quarter.

No scholar of any standing, Protestant or Roman Catholic would so assert.

"The original Douay version was the result of the labors of four men, and each revision represents only the individual scholarship and thought of one, or at the most two revisers. We have shown that its modern editions have borrowed largely from the Authorized Version and most of their alterations are taken from it.

The original basis of the Revised Version was Tyndale's translation—a man diligently persecuted by Henry VIII and his emissaries."

The Revisers have been able to consult manuscripts and authorities not at the disposal of the Compiler of the Vulgate or of its translators. Their work has been carried out with an earnest desire to give the Word of God in English as nearly as possible as it is in the original, and has no connection whatever with Henry VIII, his errors or his opinions. There is in fact not one instance in the history of the English Bible where the influence of that monarch, rewarded by the pope of Rome, with the high-sounding title, "Defender of the Faith," had the slightest effect on the translation of the English Bible. The Douay Version of 1582 sought to prevent liberties with the text by reformers. Modern editors of the Roman Catholic version have made their work approach the Revised Version rather than the original Vulgate of Jerome. On page 192 is an incorrect date. It should be 1582, and not 1852.

CHAS. LEINWALD.

*Passing Protestantism and Coming Catholicism.* By Newman Smyth. Cloth, 12 mo. Pp. 209. Price \$1.00 net.

The titles of three chapters of this book, "Passing Protestantism," "Mediating Modernism," and "Coming Catholicism" give a fair idea of its contents. The name of the author is a guaranty of brilliancy of thought and eloquence of expression.

The suggestion of a passing Protestantism and a coming Catholicism is at first blush quite startling. But sober second thought leads us to the Lord's earnest prayer for oneness in his Church. Catholicism in its true sense must finally prevail. This may not be in the form of modern Protestantism. We are sure that it will not be Roman.

Passing Protestantism as conceived by Dr. Smyth does not indicate that this great historic movement has been a failure. On the contrary it has been a splendid success. Nevertheless, it lacks many elements of being a finality. Its schismatic attitude can no longer be justified because it is a sin against the unity of Christ's Church. "It is an open question," says the author, "how long a schism can be continued without unreason and sin. And it is even a more searching question whether a separation which formerly was necessary may not have left together with its unquestioned blessings an inherited temper of schism, which, lurking in the blood, lingering too long in the habits, betraying itself in the pride of a Church, remains as a menace to the religious hope of the world."

The call of the day is to Protestantism to cease its wasteful competition though it may involve much sacrifice and even heroic surgery. It must seek first to unite its discordant elements and then reach forth to the larger union with Catholicism. It should be recognized that the true Church of Christ is Catholic now, and that the real problem is not to create unity but to manifest it. "Our problem, in a word, is the visibility of Church unity."

The Protestant Churches must come together. Their unity must proceed from the recognition of Christian brotherhood and discipleship, such as constituted primitive Christianity. Differences in views and practices must not be magnified. There is enough common ground.

"The Episcopal Church," our author thinks, "by virtue of its tradition and position, has, as no other, the opportunity and the call to become the mediating Church among all the Churches." Yet it must not insist upon the figment of the apostolic succession, nor demand that others disown their ordination vows, nor forget their habits of unwritten prayer.

We demur. The Lutheran Church is the mother of Protes-

tantism. Its creed is the oldest and the broadest, and indeed the source of the "articles" of the Episcopal Church. Its polity is the most flexible; its adherents the most numerous; its achievements the grandest. We respectfully commend to Dr. Smyth these facts.

Having safely united the discordant elements of Protestantism, Dr. Smyth sees the bond of union with the great Roman Catholic Church in "Modernism." This last movement will inevitably, ultimately, expel from the ancient Church the narrowness and errors which now blight it. The spirit of investigation and of democracy which characterize modernism are leavening the Romish Church and will lead it to the light. Modernism will do inside the Church what Protestantism failed to do because of separation. But then there is the Pope! A General Council will probably some day assign him his place as the official head with limited constitutional authority. And after a while—a long while—all Christians will be truly one. This is indeed no dream. The steps toward this consummation so devoutly to be wished may not be accurately outlined in the book before us, but the eventual union must come in some such way.

J. A. SINGMASTER.

*A Critical and Exegetical Commentary on the Book of Ecclesiastics.* By George Aaron Barton, Ph.D., Professor of Biblical Literature and Semitic Languages, Bryn Mawr College. Cloth. Pp. xiv. 212. Price \$2.25 net.

This is a volume of the International Critical Commentary series and sustains the high reputation established by previous volumes. It is complete in introductory matter, sixty pages being devoted to learned discussion on the name of the book, its place in the Hebrew Bible, its canonicity, text, etc. Its treasures are made accessible by three indices.

The author gives a conservative estimate of the book in reference to its integrity. He allows only a few glosses. The date of its composition, our author holds, must have been not earlier than about 198 B. C. Of course, he denies that Solomon is to be credited with its authorship, thus confirming Luther. He holds that the author is unknown.

The exegetical interpretation is sound and the deductions sensible. The author has made the perplexing book of Ecclesiastics more interesting than ever.

J. A. SINGMASTER.

EATON &amp; MAINS. NEW YORK.

*Hymns and Poetry of the Eastern Church.* By Bernhard Pick. Cloth, 12 mo., 175 pages \$1.00 net.

Almost half a century ago Arthur Penrhyn Stanley gave his splendid lectures on the History of the Eastern Church. It remained for Dr. Bernard Pick to perform in the realm of "Hymns and Poetry in the Eastern Church," a service approaching if not equalling that rendered by Dr. Stanley in the field of history.

Their works are distinct contributions to their own and subsequent times and supplement each other. Poetry demands the rarer and keener insight of the soul. The author of the book under review possesses the needed qualification.

Trained as a theologian, thorough in Hebrew, Greek, Latin and German, Dr. Pick brings the equipment of a superior workman to a task that few scholars have given more than a superficial examination.

Accuracy is the soul of scholarship. This involves faithfulness in details. Our author's work in this volume and elsewhere gives ample evidence of this. His work is far in advance of any other in the same field. This volume is *sui generis*.

Scarcely more than a hundred hymns are included in the book. They vary in length and merit. The Greek Church long adhered almost exclusively to the Psalms of David, and had a decided aversion to the public use of uninspired songs. On this account the Greek Church of the first six centuries produced nothing in the field of sacred poetry which has had permanent value or general use. Only a few survive; five of the earliest period of the Eastern Church and eight of the latest epoch.

It is fortunate that these poetic effusions of bygone centuries have been made so accessible by the capable and industrious hand that links the treasures of the past with the thought of the present.

CHAS. REINEWALD.

UNIVERSITY OF PENNSYLVANIA PUBLICATION.

*A New Boundary Stone of Nebuchadrezzar I, from Nippur.* By Wm. J. Hinke, Ph.D., D.D., Assistant Professor in the Old Testament Department in Auburn Theological Seminary. Volume IV in Series D of *The Babylonian Expedition of the University of Pennsylvania* edited by H. V. Hilprecht.) Philadelphia. Published by the University of Pennsylvania, 1907, Pp. xxvii, 323. Price \$2.50.

Among the earliest Babylonian monuments which arrived in

Europe as a boundary stone, the famous *Caillou de Michaux*. It was found by the French botanist C. Michaux, at the Tigris, a day's journey below Bagdad, in the ruins of a palace, and brought by him to Paris in the year 1800. At the present time we have twenty whole boundary stones with inscriptions more or less complete with sixteen fragments of other boundary stones. The questions opened up by these monuments are numerous and varied. Their contents are not only of interest to the specialist, but their religious features offer material to the student of ancient religion; their legal enactments are of value to the student of ancient law, their symbols claim the attention of the student of ancient astronomy. These symbols being the oldest astronomical chart in existence possess indeed an unusual importance.

Professor Hinke has done a most valuable service for the elucidation of these interesting monuments by his clear, thorough, scholarly treatise. He gives us more than is indicated by its title which refers only to the second part of the book.

In the first chapter (pp. 1-115) he treats of the discovery and the decipherment of boundary stones and similar monuments so far as known to us; he discusses their origin, their use, their religious features, the legal transactions in the inscriptions such as royal grants (to faithful officials, to fugitives, to temples, grants involving restorations, law suits, royal charters) and transfers of private property (doweries and purchase of land); he sets forth the characteristic content of the inscriptions: the names of the boundary stones, the orientation of fields, the officials mentioned, the injunctions against acts of violence, the names and titles of the deities enumerated, the elaborate curses against all who might interfere with the land, its area, privileges, and owners, the presence of witnesses, the pictorial representation of the kings who made the grants. Special attention is devoted to the difficult problems arising from the symbols found on the boundary stones. The various theories proposed by scholars as to their meaning and purpose are discussed with fairness and thoroughness, and the following results are reached:

(1) The symbols on the Babylonian boundary stones represent primarily certain deities. The deities thus symbolically represented are independent of the deities enumerated in the texts. The two series never agree. The symbols represent the deities either by their shrines, their weapons, their sacred animals or in human form. (2) Babylonian deities being also stellar in their nature, the symbols represent by implication certain constellations. Some signs of the Zodiac are represented, but not the Zodiac itself; (3) there being more than forty symbols, other constellations besides the Zodiac are included. These are most



likely the planets and the constellations of the *dodekaoros*. Here again there is no representation of the full series, but, as in the case of the Zodiacal signs, only a selection is made (pp. 114-115). The complete identification of all the symbols with the gods they represent, the identifications of the symbols with their respective constellations, and the determination of the principle which guided the Babylonian sculptors in their selection and arrangement of the symbols on the stones are now the problems which await future solution.

In the second chapter (pp. 116-187) the author presents a careful and detailed study, including transliteration and commentary, of a new boundary stone of Nebuchadrezzar I; c. 1140 B. C. This magnificent monument was found at Nippur in February, 1896, at the close of the third Babylonian expedition of the University of Pennsylvania, and was presented by the Imperial Ottoman Government to Professor Hilprecht for his services in organizing the Assyriological section of the Sultan's Archaeological Museum in Constantinople. It contains at the beginning of the inscription a beautiful hymn to Ellil, the god of Nippur, (1) the finest Ellil hymn which has been found thus far, in some of its expressions approaching the Psalms of the Old Testament.

In the third chapter (pp. 190-199) Professor Hinke gives the first full transliteration and translation, with commentary, of the boundary stone of Marduk-ache-erba, belonging, as is pointed out (pp. 130-188), to the second Tisn (Pa-she) dynasty.

The book further contains a most welcome concordance of the proper names and symbols occurring in all the boundary stones inscriptions thus far published, a glossary including all the words used in the inscriptions and most of the passages in which the words occur, and an exhaustive bibliography. The numerous excellent half-tone illustrations and accurate drawings enhance still more the value of a work which marks a distinct advance in an interesting and difficult field of Babylonian studies.

On page 322 should be added among the corrections: p. 115 e. 14 for *complete* read *complete*.

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES  
AND CANADA. NEW YORK.

*The Christian Church and Missionary Education.* Addresses delivered at the first International Convention under the direction of the Young People's Missionary Movement of the

(1) Cf. Prof. A. T. Clay, *Ellil, the god of Nippur*, in *The American Journal of Scientific Languages*, 1908, pp. 269 ff.

United States and Canada, Pittsburg, Pa., March 10-12, 1908.  
Cloth. Octavo. Pp. 320.

This report of a great missionary convention is filled with important and inspiring facts pertaining to the mission fields of the world. The addresses were delivered by competent, well-informed speakers, many of whom are witnesses of the things of which they spoke, and some of them are natives of mission lands for whose evangelization they eloquently plead.

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*Baptism and Eucharist.* By Ernst Gerfen, Ev. Lutheran Pastor, Translator and Author. Cloth, octavo. Pp. 518. Price \$1.50

This book is learned in contents and popular in style. The weighty matters concerning Baptism and the Lord's Supper are presented in a manner that must be unusually interesting to laymen, who may not appreciate a technical discussion. The arguments in favor of Infant Baptism are forcibly and convincingly stated. The error of attributing faith to infants *before* baptism is repudiated (p. 199). In answer to the question whether an unbaptized infant is lost the author says, "To this I can only say what the Bible says, viz, *nothing*. Nowhere does it say that such a child is saved, nor that it is lost." (p. 78). This carries a false impression. Our Saviour plainly declared of little children who were evidently unbaptized, "Of such is the kingdom of heaven."

The Eucharist is treated in the same general way as Baptism, and arguments from Scripture and reason are advanced to sustain the view of Lutheran believers. While we cordially endorse the general treatment and the conclusions, we must dissent from the author's narrow views on close communion by which he would exclude vast multitudes of God's own children. In discussing the matter of using the "individual cup," he opposes it on the curious ground that our Lord used only one cup when he instituted the Holy Supper and that because he is omniscient he knew that it would not be dangerous to health to follow his example! But Christ evidently presumed that his people would have common sense to see the impropriety of hundreds of people drinking from one unwashed cup. The author is happy in the thought that no Lutheran Churches have introduced the individual cup. Alas! truth compels us to admit that its use is quite common in the Lutheran Churches of the General Synod.

J. A. SINGMASTER.

*The Passion King*, as portrayed in Isaiah Fifty-three. By Rev. A. R. Kuldell, Allegheny, Pa. Cloth. Pp. 102. Price 40 cents.

The twelve verses of that wonderful Fifty-third chapter of Isaiah are likened to "twelve pearly gates leading into the heavenly city of our Passion King." The author treats his subject in a practical and devotional rather than in a critical manner. Hence his book makes edifying reading for the laity. It breathes a deep, devotional spirit and properly interprets the sublime prophecy.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

*The Nearer and Farther East.* Outline Studies of Moslem Lands, and of Siam, Burma, and Corea. By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D.D. Cloth, 12 mo. Pp. xv. 325. Price 50 cents net.

This is the eighth text book issued by the Central Committee on the United Study of Missions. Its authors are experts in their themes, having not only studied their subjects with the best helps, but also visited many of the fields of which they write.

Dr. Zwemer, one of the secretaries of the Board of Foreign Missions of the Dutch Reformed Church, well known for his writings concerning Islam, presents the fearful picture of the state of Mohammedan fields and the great opportunity which they offer for mission work. There are upwards of 200,000,000 followers of the false prophet in the world today, distributed from Morocco to China. Over one-third of the population of Africa and one-seventh of that of Asia are Mohammedans. And yet no great missionary society has been organized for their conversion, and scarcely a dozen missions are professedly working directly among and for Moslems. "In a recent sumptuous volume of six hundred pages, published in Germany, on the history of Protestant missions, work for Moslems is dismissed in a single paragraph and labeled hopeless." The deepseated prejudice, the fatalism, the sensuality, the degradation of woman, the disregard of truth, the pride and the intolerance of the Moslem present such menacing hindrances to the Gospel that the Church has on the one hand either been frightened into neglect or despair, or on the other turned to more hopeful fields of labor. There have been, nevertheless, shining examples of devotion to the cause of missions among the Moslems. Raymond Lull died as a martyr for them in 1315. For five centuries following there was no effort to reach them until Henry Martyn determined "to burn out for God," dying at Tokat in 1812. He was succeeded by Karl Gottlieb Pfander, a great German scholar, who for a generation wrought for God in Russia, in India, and finally in Constantinople, dying at length in England in 1865. But these great men have had few successors. Their work, however, has by no means been fruitless. In spite of the frightful dearth of missionaries beginnings have been made here and there which promise well for the future. Millions of Moslems are now under the rule of Great Britain, which means religious liberty and accessibility. The Church dare not ignore the challenge of Islam and profess to heed the great commission of her Lord.

Dr. Brown gives a graphic portraiture of the less known lands

of Siam, Burma and Corea. One is surprised to read of the splendid progress of Siam, under an enlightened monarch, in the line of "modern improvements"—good roads, electric cars, telephones and the like. The people from the King down are hospitable and friendly toward the missionaries, and the cause of Christ is prospering in their hands. They have established churches, schools, and hospitals, and have set up printing presses.

The conditions and the outlook in Burma are not less bright. While various societies are laboring in this land, the American Baptists have given it particular attention. The heroic Adoniram Judson laid the foundation of their work nearly a century ago. The Baptist Society has nobly followed up his labors. "Their present expenditure in this one mission is now \$238,000 annually, and the members of the mission staff number 192."

Corea, however, of all lands, has yielded most readily to the Gospel. After comparatively few years of labor there are today not less than 150,000 converts. "Mr. John R. Mott, who visited Corea in 1907, declares that it bids fair to be the first of the non-Christian lands to be evangelized."

We heartily commend this little volume to our pastors and mission workers. It is graphic, up-to-date and inspiring.

J. A. SINGMASTER.

*Mr. Crewe's Career.* By Winston Churchill, Author of *Richard Carvel*, etc. Illustrated. Cloth, 12 mo. Pp. 498. Price \$1.50.

Mr. Churchill has won an eminent place in the literature of romance. *Mr. Crewe's Career* sustains his high reputation. It is more than romance; it is fact in the guise of an enchanting story. Its aim is ethical and patriotic. It sets forth the peril of allowing great corporations a ruling hand in the political destinies of a State. It is partly history, partly prophecy, partly fiction; but it all comes from a mind surcharged with conviction. The characters are from life; the scenes from observation. Of course, there must be the usual background of love; and the lovers are pure and noble. The thrilling old story is beautifully retold, and that without the innuendo of impurity which disfigures much of modern fiction. *Mr. Crewe's Career* is a whole some book, worthy of the widest possible reading.

J. A. SINGMASTER.

*Interpretation of the Bible. A Short History.* By George Holly Gilbert, Ph.D., D.D., Author of "The Student's Life of Jesus," etc., etc. Cloth. Pp. vii 309. Price \$1.25 net.

This is a historical summary of the various stages through which the interpretation of the sacred Scriptures has passed

from the Jewish interpretation of the Old Testament to the present "scientific era of Biblical interpretation." The elements of weakness and those of strength in each period are duly recognized. The deep spiritual insight of some of the rabbis is lost in a literature which is characterized on the whole by a deadly literalism. Philo's blending of Jewish love with Greek philosophy made his interpretation of the Old Testament fanciful. The Old Testament, however, was illuminated by the use which Jesus made of it in the New. The writers of the latter did not regard the original context in quoting the former." From Clement to Irenaeus "we find arbitrary spiritualizing of the O. T., while "the Alexandrian type of exegesis" especially in Augustine and Origin is marked by excessive allegorizing. "The Syrian type" went far towards a scientific method, but alas! when we reach John of Damascus, 700 A. D., all independence in the treatment of Scripture has disappeared. The Middle Ages, excepting several forerunners of the Reformation, are characterized by the repetition of lifeless formulas, which obscured the divine Word. Light begins to dawn with the Reformers. The study of the original languages and the coming in of the historical and critical method opened the way for a clearer view of the Bible. Outside of the Romish Church, the seventeenth and the eighteenth centuries are distinguished by the promotion of the scientific method as well as by the effort for a purer text.

The final emancipation from the errors of the past has been attained in these latter days through a "new freedom of research and new points of view." And now, according to our author, we have discovered that our Bible differs from other "sacred books" only in degree and not in kind. We have found that our Bible is not infallible in details, "nevertheless infallible in all matters pertaining to faith and life." Historical Criticism, our author claims, finds no sufficient evidence for the "alleged facts" of the supernatural birth and the resurrection of Jesus. Indeed the divinity of Jesus is discovered to be "divinity of *character*," just such a divinity as man is capable of.

This then is the blessed (?) end to which Historical or Higher Criticism leads us—a merely human Christ. But is this true? Multitudes of Christian scholars, who are thoroughly skilled in the use of a true historical method, come to no such destructive and radical conclusion. We would advise the author to rewrite the last chapter in the light of a living Christianity which adores the Divine Son and is led by the Holy Spirit into fellowship with the Father.

J. A. SINGMASTER.



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